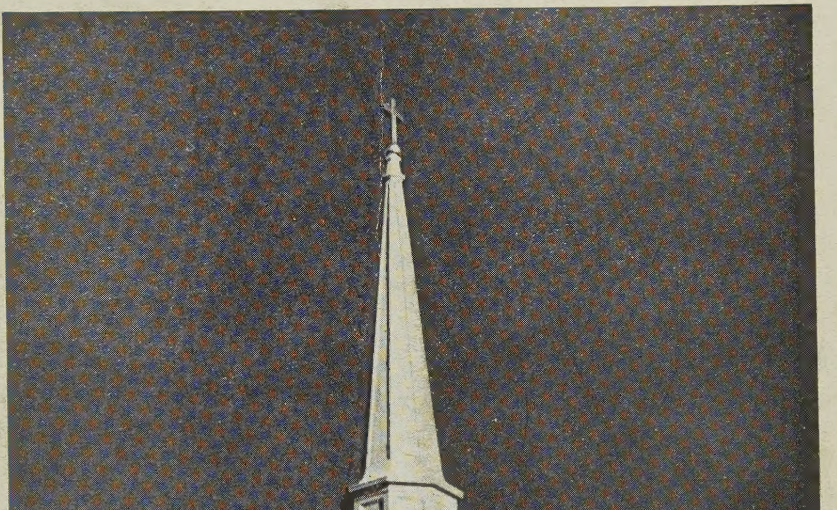
Autumn Church Building Issue

Church Management



Charles L. Bolton, Architect

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v. 28
1951/52

October, 1951 • Volume XXVIII • Number One

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by Earl Riney

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* * *

The tragedy of modern Christianity is that many of our enterprises for advancing the kingdom of God have everything to make them successful except spiritual dynamic.

* * *

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* * *

The disposition of men and women today to go to church when they want to, or when it is convenient, or when they have nothing more interesting to do is the cause of much present-day spiritual impotence.

* * *

Modern historians are beginning to admit that the spiritual factor is a powerful one in the rise and fall of empires.

* * *

The characteristic of all true religion is moral and spiritual purpose; for when such purpose is real, it dominates every circumstance of life, from the least to the greatest.

* * *

For a century we have been putting our trust in science, and lo, man is using science today as the cruel instrument with which he commits racial suicide, using his knowledge to destroy his brother in war and incidentally to destroy himself.

* * *

Trust in God is the only security any of us can have; before overwhelming situations is the mood of quietness, not of excitement and distraction, which leads us to the solution of our problems.

* * *

Religion, when it is true religion, thunders a message of social justice; all through the Bible the cause of the poor and humble man is championed against the evil of designing men.

* * *

The Bible teaches a truth which most men are loathe to face, namely, the inevitability of judgment.

* * *

The wealth of a nation is the character of its people; and when nations collapse, it is not so much because of pressure from without as it is because of corruption from within.

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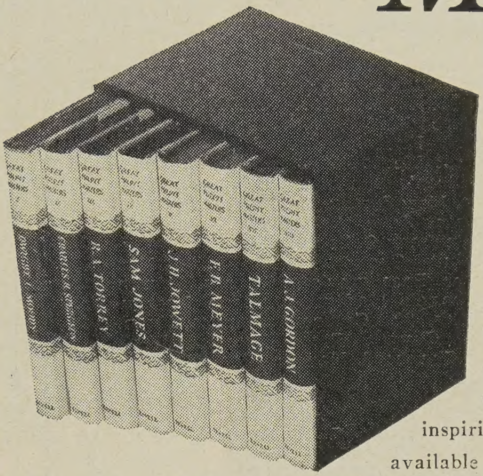

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THE EDITOR'S DRAWER

Theology Does Change

Some years ago I participated in a meeting of the Eastern Indiana Association of the Congregational-Christian Churches. The merger of the Congregational Churches with the Christian Church had just taken place. This association was composed almost entirely of the Christian group. I found the ministers somewhat worried because of the theological liberalism of their congregational leaders. Again this fall I visited the same association. All reports were good. The churches are stronger, their programs active, and their outlook liberal. But some of the brethren have another theological worry now. They feel that the leadership is going to neo-orthodoxy.

It reminds me of a statement by John Bennett of Union Theological Seminary. He insisted that he could tell just what year a man graduated from the seminary by his response to a few theological questions.

William H. Leach

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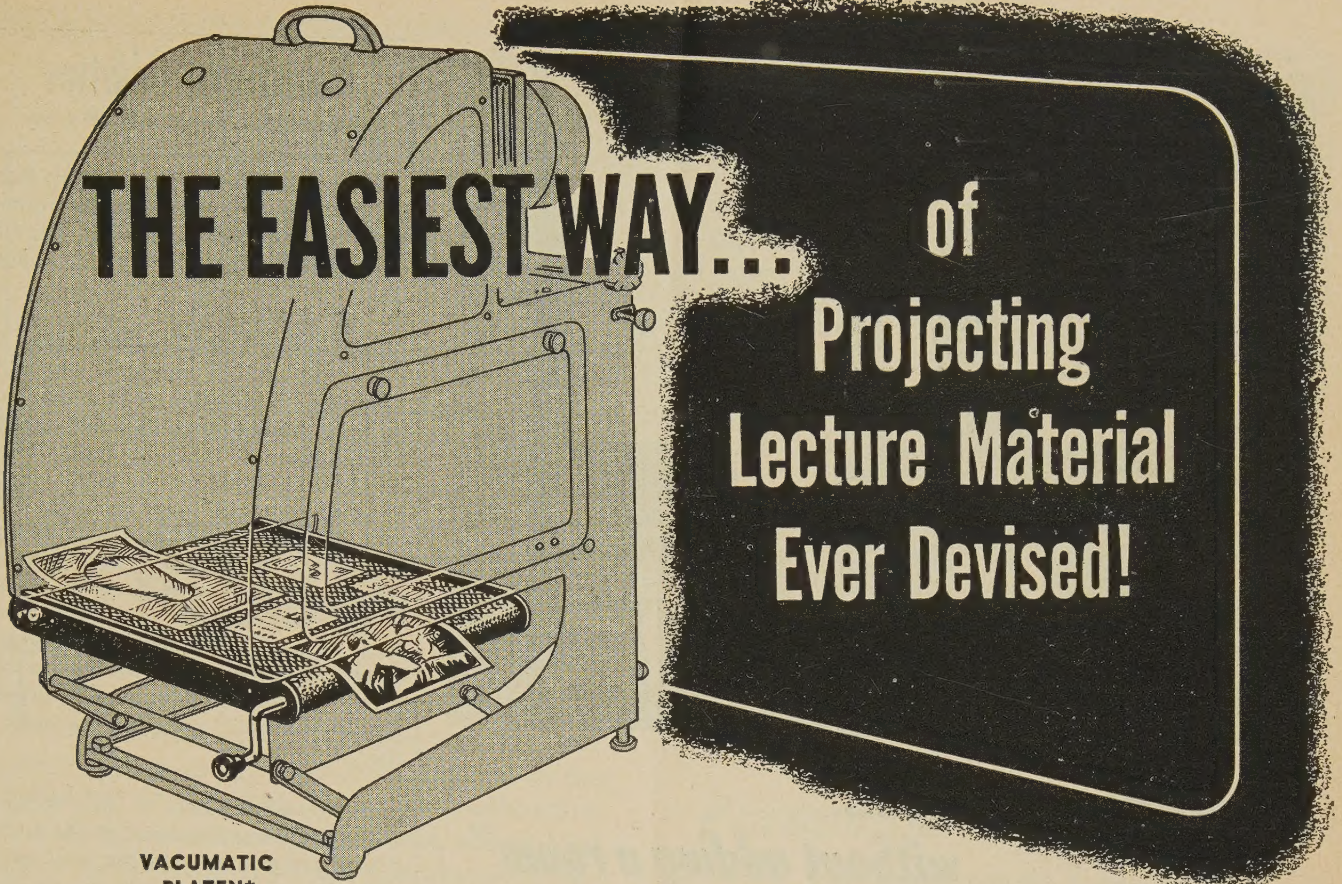

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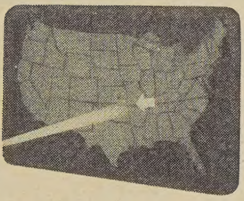

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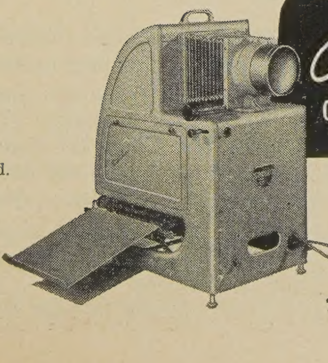

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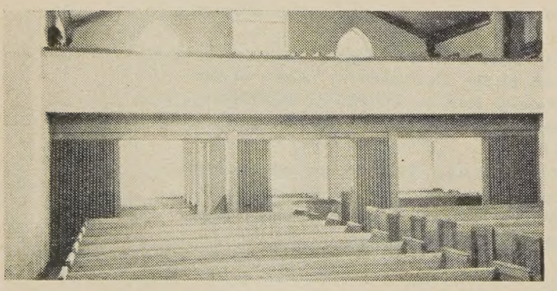

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Ministerial Oddities

Collected by Thomas H. Warner

At the gateway to the Eastern Zone, Berlin, Soviet border guards refused entry to a truckload of Bibles, claiming they were "illegal propaganda material."

* * *

How difficult it is to translate the Bible into modern language was illustrated at a convention of botanists held in Argentina. Harold Moldenke, associate curator of the New York Botanical Gardens, said that the apples of the Song of Solomon were probably apricots, the rose Isaiah said was to blossom in the desert was probably a narcissus, the Rose of Sharon was probably a lily, and the mulberry forest from which David ambushed the Philistines really were aspens "whose stiff leaves on weak stalks would provide the 'sound of a gong in the tops of the . . . trees.' "

* * *

In November, 1949, it was reported that the "flying chaplain" of the United States army was rounding out thirty-eight months of providing spiritual guidance, in a pastorate stretching 250 miles along the iron curtain. He was conducting six services each Sunday along the Czech and Russian zonal borders in the American occupation zone. "On week days he travels through his pastorate in the rugged Bavarian country, spending one day a week with units stationed at various points." He is Captain Thomas P. Doyle.

* * *

Rev. E. G. Rudman, pastor of a Baptist Church at Hove, Sussex, England, with his helpers held open air services on the seashore each Sunday evening after the service in his church. During the past two years no fewer than 162 have been added to his church, and the Sunday school attendance has been greatly increased.

* * *

The European Evangelistic Crusade, St. Leonards-on-Sea, Sussex, England, has a half-hour broadcast each Monday evening. It is called "The Voice of Revival," and its motto is "Jesus Never Fails."

* * *

Recently a United Protestant service in Esperanto was held in Richmond Hill Congregational Church, London, England, for the delegates who were attending the Universal Esperanto Congress, which drew 1,000 delegates from over thirty countries. There was a crowded congregation at the service, composed of people from many lands and confessions.

(Turn to page 10)

CHURCH
MANAGEMENT
Edited by William H. Leach

✚
VOLUME XXVIII
NUMBER 1
OCTOBER, 1951

Our Friends, The Architects

THIS issue of *Church Management* goes to a carefully selected list of architects in the country who by their training and clientele have shown an especial interest in the designing of churches. The new construction of churches has developed so much energy that many have sensed the need that ministers better understand the men who are designing churches and, on the other hand, that architects better understand the functions of worship, religious education and parish administration. In a sense we have felt a call to bridge the gap.

We have, in the past, probably given more space to church building than any other Protestant journal. But the amount of space devoted to this subject will be increased. Instead of one special church building issue during the year there will be two or three. Every issue to be published will carry some constructive article on the subject of new church buildings.

The editorial content of these issues will bring architect and clergy together. Architects will tell of their work and show plans of churches they have designed; clergymen will give their point of view. The result, we feel, cannot but help to bring understanding of the problems and opportunities of each.

Another constructive feature of this mixed circulation will be found in the advertising pages. Each issue of *Church Management* carries the advertisements of recognized houses which deal in church equipment. To have churchmen and architects studying the same advertisements will bring nearer a meeting of minds when plans are up for discussion. Articles on church fund-raising will lie in the fields of both professions. Articles on the techniques of public worship, including music, have always been in the program of *Church Management.* Audio-visual aids belong in both fields—as do educational rooms. Yes, ministers and church architects have much in common.

So, it seems to us, this addition to the readers of *Church Management* is a natural and a helpful one.

Parsonage Rental Value In Income Tax

JUST why a minister who lives in a parsonage should not pay income tax on its value while his brother minister who received cash in lieu of a parsonage must pay tax on that income has puzzled many. It is an unfair ruling, of course. There is some indication that it may be corrected. In a case reported last year by the Prentice Hall Federal Income Tax Service, one minister who was assessed on the income he received in lieu of a parsonage challenged the ruling and the first court sustained him.

It is well to understand the history of this exemption. The original Federal constitution did not provide for any income tax. The sixteenth amendment proclaimed in 1913 first gave clearly, constituted authority for its imposition. From a lowly start it has become a chief source of federal revenue. Cash incomes of all citizens, with very few exemptions, were assessed. So far as the clergymen are concerned it is well to distinguish between the traditional exemption of religious property and this new income tax. The rental value of the parsonage is not exempted because it is religious property, or because the minister is in church service. Rather the principle has a much wider application. All those who are obliged to live on the premises of the employer, or at some designated place for his conveni-

E. Chester Nelson, architect

THE OLD AND THE NEW

Accumulated confusion yields to orderly architecture for worship in the First Christian Church, Fort Smith, Arkansas; W. R. Bacon, minister

ence, are not required to file the value of such rental. In case the board and lodging is included that also is exempted. For instance, the board and room of farm laborers is not included in their taxable income. Teachers in colleges and private schools where room and board are part of their compensation have a similar exemption. I expect that priests and other church personnel who have meals included in their incomes have similar exemptions. A church custodian who lives in the church or in a church-owned house on the property receives the same exemption.

The rental value of the parsonage was excluded from the clergyman's assessment because he was required to live at or near the church for the convenience of his employer. In many cases the proximity no longer holds true. Seeking a more desirable neighborhood the parsonage now may be located miles from the church and the clergyman, at the same time, takes advantage of his exemption. Another man may receive cash in lieu of the parsonage, live next door to the church, and still pay the tax.

In several instances recently the courts have ruled that district parsonages in the Methodist Church do not entitle the superintendents to get exemption for the rental value; the same has been held true of bishop's residences.

It would seem to us that if the courts would study the tradition of this particular exemption it would reach the conclusion given in the early interpretation of the law. Where a clergyman lives in a rectory, parsonage, or manse in close proximity of the church for the convenience of the congregation employer, he should not include the rental value as taxable income. If the location is such that the original purpose of the exemption is aborted he should report the taxable value and pay the tax.

It is well to keep in mind the distinction between the religious exemptions to religious property given by the various states and this federal law which is quite a different thing. We do not believe that the "living on the premises exemption" is given because one is a clergyman and he can therefore take his exemption with him if he moves to property far away from the working base. It rather belongs to that classification with those occupations which made it necessary for certain employees to live on or close to the property of the employer.

In other words you do not get this exemption because you are a preacher. It is because the church feeling that your residence in or near the church is so necessary that they have provided you with living quarters.

Churchmen of the Year

THIS being written several days before the Washington Pilgrimage of American Churchmen meets for its 1951 meeting. The names of two men—one a layman, the second a clergyman—to be nominated for Churchman of the Year 1951 have been released to the press. And, of course, the readers will have this in their hands after the meeting.

The Washington Pilgrimage brings together several hundred Christian men and women who are interested in making a first hand visit to the sources of some of the original documents

(Turn to page 97)

SOME HISTORIC BRITISH UNIVERSITIES

Cambridge

by Frank H. Ballard*

This is the first of a new series of articles by Mr. Ballard on the historic universities of Britain. The emphasis will be placed on their Christian traditions. You will find in these studies much helpful biographical material about men who have helped to shape your life philosophy.

MOST Americans who visit Britain make a point of glancing at Oxford. They do so, not only because of the world fame of the great university, but because it happens to be on the way to Stratford-on-Avon, and they would not dream of returning home without an introduction to the Shakespeare country. This is a natural instinct and will not here be disputed, but there are many other places, including some venerable homes of learning that are just as interesting and not less important.

There is, for example, the University of Cambridge with its many colleges, its famous Backs, its gentle Cam, where some of the best rowers in the world win their oars and add luster to great traditions. A few of these men with the light blue blazers have this year visited U. S. A. and proved their quality. Soon after these words are written they will be contending with one another for pride of place here and at Henley making their humps and celebrating their victories in suppers and balls.

As I write many of them are engaged in contests of another kind. I am invigilating in a large examination hall and before me are hundreds of young men engrossed in their work which in many cases will make all the difference to their future careers. This is the perpetual fascination of such a place as this. Men (and women, too, in smaller numbers) come together with different backgrounds and different ideas of life. Could we follow them when at the end of term they disperse we should find them in palatial or humble homes, with godly or pagan parents, with many helps and hindrances in the making of character and in preparation for life. As I look down upon this crowd of busy, eager youth, I am tempted to divide them into recognizable groups. There are men whose bearing suggests the football field rather than an academic career. There are others whose beards, long hair and gay clothes suggest a Bohemian attitude to life. There are others whose hands fly across the page and for whom the period allowed is inadequate—they seem to be bursting with knowledge laboriously acquired.

When one tries to imagine where they will all go and what contribution they will make to the life of humanity one is lost in futile speculation. Our future orators and statesmen and pioneers may be here. Some of them will fail, but others will bring honor not only to their colleges and their country but to the human race. Not many of them are theologians. Most are scientists of one sort or another. The average age is higher than when I sat in their seats. Most of them have seen military service in army, navy or air force, some of them overseas. They have had experience of which I had never dreamed. It is, indeed, a different world, and a world that is likely to remain for many years in rapid transition.

That is the chief fascination of such a center as this—youth with all its vitality and immense possibility. But how much it is enhanced by its ancient and austere background! There are, of course, modern buildings in Cambridge, like the new library with its miles of books. Most of the colleges in recent years have made extensions, often large and handsome extensions. But the grandeur of the city and university is in the ancient, not the modern, buildings. Some of them are so prominent that even the most careless cannot be indifferent. Perhaps most striking of all is Kings College Chapel, started by Henry VI and bearing much of its history in its gigantic walls and windows. Here men like John Milton and William Wordsworth came and wrote their immortal poems. Here young and old still gather, sometimes to look and wonder, sometimes to sing and pray. Kings College is famous among other things for its music and more particularly in these days, for its Christmas music. Every Christmas Eve carols are sung in the vast candlelighted chapel to a crowded congregation and to millions who listen on the British Broadcasting Company. It is an occasion that cannot be described. It must be experienced in order to be understood.

But Kings trains eminent scholars as well as sweet singers, men of international reputation like the late Lord Keynes, the brilliant economist, whose biography has recently been published and is now being widely discussed. Keynes sprang from good Puritan stock, his grandfather, Dr. John Brown, being still remembered not only as a leading Congregationalist but as the author of the standard life of John Bunyan. Little regard is paid either by biographer or reviewer to this pious and sturdy ancestry, and, truly, Keynes moved far from the parent stock, but there are some who remember and who notice how often great men spring from Manse or Vicarage.

There are many other buildings that arrest the attention even of the casual sight-seer. There is, for example, Trinity College with its superb court, I believe the largest in the world; its impressive dining-hall and kitchens, and its reminder of geniuses in many walks of life. Here Isaac Newton studied and taught and Tennyson discussed with fellow "apostles" the problems of life and death, and Trevelyan wrote his volumes of history which are doubtless read as eagerly and critically in America as they are in England. And here, we may be sure, leaders are being prepared for the future of this chaotic world. They are different from their predecessors, no doubt. They include a considerable proportion from modest homes, men who could not have aspired to academic life had not bountiful grants been forthcoming from various sources. But they are at heart as hard-working and as serious in mind as their wealthier predecessors and no one should be pessimistic about the contribution they will make, be it peace or war.

There are, however, colleges and

---

*Former moderator, Free Church Council of Britain.

ancient buildings that seem to hide themselves in modest retirement and must be sought out if they are to be appreciated. To give a single illustration, there is Jesus College, which has a rowing reputation second to none, but which stands somewhat off the beaten track. It was once a nunnery. It still has ghost stories and a library of priceless books where women in seclusion pored over religious manuscripts, and a chapel where they assembled, often with sleepy eyes and perhaps reluctant minds, for midnight services. Time came, however, when the nunnery declined and one named Bishop Alcock in the sixteenth century determined to change it into a college for men.

Today, as one approaches the main entrance down the unique "chimney," one sees the college arms with their three brilliant cocks' heads, and within, wherever one turns, one is reminded of the name, if not of the character, of the long-dead bishop. Visitors in a hurry may miss the best things, may never hear of Cranmer or Coleridge or other eminent inhabitants of those studies and bedrooms, may never hear of the private clubs, some of which have a short existence but others which never lose their popularity or their pride.

It is here in the precincts of Jesus College that a casual visitor may meet and pass such a fellow as C. H. Dodd without realizing that he is passing one of the greatest of New Testament scholars. The name will be familiar to readers of *Church Management*, many of whom would gladly express their indebtedness to commentaries like one of Romans and another on the Johannine epistles, some of whom are familiar with standard works like "The Authority of the Bible." There is hardly a well equipped minister in this country, and I expect in the U. S. A., who has not been influenced by Dr. Dodd's illuminating and often original contributions to the interpretation of our Lord's Parable and an understanding of apostolic preaching. Dodd rarely preaches himself, unless it is in a college chapel, but he has enriched the preaching of this generation as few scholars have done.

Hard by Jesus College is Wesley House, where Dr. Newton Flew is the principal. Flew has been more in public life than Dodd. He has been the moderator of the Free Church Federal Council of England and Wales. He has been president of the Methodist Conference. He has lectured in Australia and America and is in constant demand in the churches of this country. But he has made, and continues to make important contributions to learning and his books are to be found in many ministerial studies.

Theological colleges, here and elsewhere, are not as much in the public eye as once they were—the ablest men are not crowding into the Christian ministry. But the work is still carried on faithfully and well. I know little of the Roman Catholic seminary which is now making additions to its buildings. Nor am I as well acquainted as once I was with Ridley Hall and Westcott House where different types of Anglicans are prepared for different types of ministry within the Established Church. It would however be easy to write at length on Cheshunt and Westminster Colleges. Cheshunt was founded in 1768 by Selina, Countess of Huntingdon, and officially belongs to the Countess of Huntingdon's Connexion (with which the name of George Whitefield is popularly associated). It has had many distinguished presidents and tutors including Dr. Campbell Morgan and Dr. Sydney Cave, now the principal of New College, London, and for many years an authority, perhaps the most outstanding authority, in comparative religion. In the main Cheshunt now prepares men for the Congregational ministry. It has sent out many, like Dr. James Chalmers, to the foreign field, and may in this connection boast a record equal to any. The present president is a layman and a Methodist, Mr. Victor Murray.

Westminster College (Presbyterian) has not had a long history in Cambridge (it was formerly in London) but associated with it are names of great significance in Biblical studies and theology. There was John Skinner, a pioneer in Old Testament studies and the author of some of the best books ever written on Genesis, Isaiah and Jeremiah. There was his successor in the principalship, John Oman, whose name will long be remembered in connection with such books as *Vision and Authority*, *Grace and Personality*, and the massive volume, *Natural and Supernatural.* In passing it may be mentioned that a number of his sermons have recently been collected and published by James Clarke & Company. It is much to be desired that an American edition should be put in hand. There were C. Anderson Scott and P. Carnegie Simpson, the former a New Testament scholar of international reputation who may be remembered especially for his work on the Apostle Paul and the Book of Revelation, the latter a master of assemblies, a church leader of unusual character and insight, who also gave us such studies as *The Life of Principal Rainey* and *The Fact of Christ.*

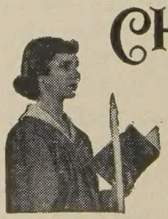
All these have fallen in sleep, but there remains at Westminster Principal Elmslie, whose book, *How We Got Our Faith*, is widely quoted and commended; Professor Farmer, author of *The World and God* and many other works in the Oman tradition; Professor Whitehom, whose energies have been spent more in the life of the church and the university than in authorship; and Professor Campbell, who is increasingly recognized as a worthy successor of Anderson Scott.

I have said nothing about Charles Raven who has played many parts and continues a force to be reckoned with in liberal theology, whose books are legion, who has been Vice-Chancellor, Requis Professor of Divinity, Master of Christ College and has written extensively on the relation of religion and science and, in lighter vein, on bird life. Nor have I so much as mentioned newcomers like Canon Ramsay and a host of other diligent workers. There are preachers also who deserve an article to themselves, and movements, like the Student Christian Movement, helping to shape the minds and characters of undergraduates. There are many hostile influences, but there is no need for pessimism about the future. Secularisms may become increasingly powerful, but Christian culture will be defended here as elsewhere and young men and women trained to proclaim among the nations the power and sufficiency of the gospel.

Ministerial Oddities

(From page 6)

Rev. A. A. Lee, preaching at the City Temple, London, told how he was waiting for a bus when there came up a car driven by an army chaplain, who, noticing his clerical collar offered to give him a lift. The chaplain began conversation, and assumed that his passenger was a high Anglican like himself. When Mr. Lee avowed his nonconformity, he wondered whether the chaplain would stop the car and ask him to get out. When he told him he was a Congregational minister there was just one moment of silence, "and then grace got its chance and won through." The chaplain said, "You know it takes a war like this to bring us together."



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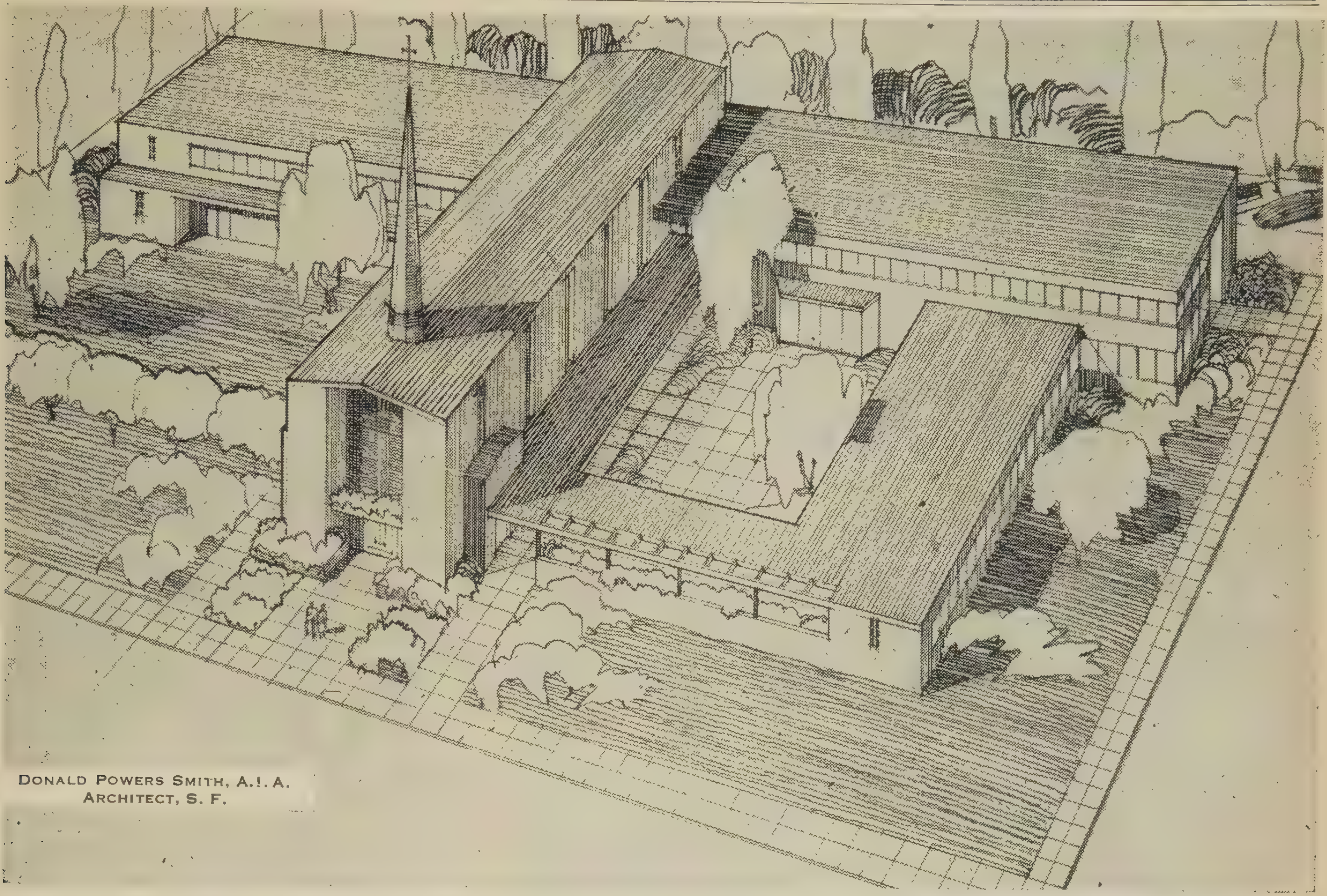
DONALD POWERS SMITH, A.I.A.
ARCHITECT, S. F.

Above: Bird's-eye view of the new buildings as they will look when completed
At right: The entrance at night

"Let Us Rise Up and Build"

San Leandro Methodists Respond to Challenge

IN 1945, the congregation of the then small Methodist Church of San Leandro, California, decided the time had come to build a new church. All agreed that this was past due but the leadership was hesitant. But it did buy eight lots at the end of a block.

An architect was employed and a campaign launched to raise $85,000. There followed a period of difficulty. The campaign did not raise half the goal, payments on the lots took much of the money contributed. Plans cost $3,500. Some of the funds collected for the building were diverted to the local expense fund.

To add to these things the architect died. The city passed legislation which required off-street parking and the purchased plans could not be adapted to this legislation. A discouraged pastor moved to another parish.

In 1948, after Howard Greenwalt came to the church as its pastor, it was decided to try again. A new architect, Donald Powers Smith of San Francisco was employed. He designed a new layout with off-street parking. To publicize the new church a three-dimensional model was erected. It is shown by illustration on this page. Then the third campaign followed. It realized $22,000.

The first need of the congregation was a place of worship. The program as outlined made provision for construction unit by unit. The decision was to go ahead with the worship unit, to go only as far as funds were available and to make arrangements for the use of voluntary labor.

The direction of the work was by one contractor. During the working hour of the day employed craftsmen worked. During evenings and Saturdays volunteer labor continued the construction under supervision. Eighty-five workmen contributed their services; one of these gave more than 1,000 hours; two others gave in excess of 500 hours; several more than 100 hours.

The first unit cost some $65,000 plus the gift labor and was insured for $90,000. On dedication day stained glass windows, pews, a $10,000 pipe organ

(Turn to page 16)

YES, THERE IS MONEY FOR CHURCHES

Acres of Dollars

An Open Letter to Church Leaders From an Internationally Known Church Fund-Raising Engineer

by Lewis G. Wells*

I

MORE than 90% of our Protestant churches can double the amount of the annual church giving of their members during the coming year. This should be done regardless of the financial needs of the church. It is not a question of "how much a church needs" but rather "how much a member needs to give." Church authorities reluctantly admit that at least 95% of all annual gifts to churches can be considered token gifts.

A token gift cannot pull more than a token interest.

Every Christian deserves an opportunity to make a better than token gift to a church to help develop a better than token spiritual interest. Therefore, it is a responsibility of church leaders to make sure that every member family (especially the more or less inactive family) is given a very special opportunity to make the kind of gift that can pull an increased spiritual interest.

Proof that annual giving can be at least doubled in the average church is evident from the results of hundreds of recent church building fund projects which have raised, in three-year pledges, at least six times the amount of the annual church giving, in addition to and without reducing the annual budget giving.

Obviously, fund-raising in our churches is not a dollar problem. Our churches are living or dying in "acres of dollars." Dollars that are there for the asking.

The trouble is that the average church does not pay enough attention to the asking. In most churches the leaders instinctively hesitate to recognize their responsibility to aggressively perform their vitally important fund-raising function because they subconsciously sense that such an emphasis will require them to make pace-setting increases in their own personal gifts.

To properly understand the positive and negative forces at work in the dynamics of fund-raising, it must be recognized that giving is not an instinct, it is only a habit, which can be good or bad, and token giving is definitely a weak habit. However, there is an instinct involved, and a very strong one. It is the Pocket-Book-Protection instinct, generally referred to professionally as the "P-B-P Instinct." The dynamics of church fund-raising all center around the conflict between the need for a better than token giving habit and this strong P-B-P instinct.

Americans and Canadians have a world-wide reputation for giving generously to all types of religious and civic appeals. However, despite the total results, a careful analysis of the individual gifts that make up these funds clearly indicates that more than 99% are token gifts.

In our present day economy, there is no question that our interests follow our dollars. Of course, it is true that our dollars also follow our interests. So there is a chain reaction, once the motion has been started. The way to start this chain reaction is first to get increased giving, which will always produce greatly increased interests, which in turn will produce additional giving, etcetera.

The spiritual impact which is always a by-product that results from a marked increase in the giving of church members is unanimously recognized by the ministers and lay leaders of churches that have experienced successful intensive building-fund projects. These spiritual by-products, worth many times more than the money raised, are not difficult to explain once it is understood that increased spiritual interests always follow the increased giving of spiritual dollars.

The first basic problem to be overcome in church fund-raising is for the lay leaders to recognize that it is their responsibility—and not the minister's—because authority and responsibility are always commensurate. Since the minister of a Protestant church cannot determine the amount of the church budget or proceed with a building program without the approval of at least the lay leaders, then it is the lay leaders who have the authority. Therefore, they cannot expect to successfully delegate the fund-raising responsibility to the minister. However, the spiritual processes and results of a properly conceived and directed church fund-raising program make it imperative that the minister, as spiritual leader, take an active part in the planning and projection of fund-raising activities.

The spiritual concepts of any church fund-raising appeal can be found in the three key words — Faith, Prayer and Sacrifice, which are so synonymous with Christianity. Without a strong emphasis and a practical understanding and application of the forces represented by these words, no church fund-raising appeal can be expected to produce more than a mediocre result.

II

The second basic problem in church fund-raising is that the leaders have a tendency to lean over backwards to avoid the slightest possibility of being criticized for extravagance, so much so that the average church member is allowed to be deprived of one of the basic requirements of Christian living—to give as much as possible to the Lord's work. Instead, many church members find themselves in the awkward position of trying to squeeze their spiritual dollars in under a low church budget ceiling.

Churches are not like hospitals and colleges that receive gifts and retain all of the funds for services to be rendered. Churches are givers — at least they should be generous givers in addition to taking care of their current operating needs. The degree to which churches give to denominational and other missions or benevolences has a very great effect on the Christian interests of the church members.

In our opinion, there are only four kinds of churches: Infant, Adolescent, Adult, and Great.

(1) The Infant Church is the mission or small church in which the members are struggling to meet the current expense requirements.

(2) The Adolescent Church is one that is engaged in a major building program.

(3) The Adult Church is one that is giving to missions or benevolences more

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*President, Wells Organizations.

than it is spending for current operating expenses.

(4) A Great Church is one that is giving to missions or benevolences more than twice as much as it is spending for current operating expenses.

Certainly no one can condone an extravagant use of spiritual dollars but it is vitally important and part of the Christian service of every church to provide attractive worship, educational and fellowship programs. If a church is to perform its Christian mission, it must also have attractive and adequate facilities for these activities. So it is important that church leaders, in estimating the church's financial needs, should consider their current operating budgets (and building programs) with a progressive, constructive and positive approach. In other words, the sharp pencil in many cases has been too sharp for the good of the church and its members' spiritual lives.

There should be no limit to the amount which a church can use constructively and there should be no limit to the amount which any individual member family can give without fear of reducing the giving responsibility of the other members of the church. Such fears can be eliminated by securing all of the members' annual pledges before the church budget is adopted.

If the responsibility for the fund-raising is properly placed and the giving not limited by an official budget ceiling — then the fund-raising plans and methods to be used will determine the degree of success that can be expected in securing maximum giving interests from every member family.

III

An every member canvass is better than any other known method of annual church fund-raising if carefully planned and directed. However, it must be admitted that the average unorganized, defensive, hit-or-miss type of annual canvass conducted by most churches is disgraceful.

Nothing less than the right kind of every member canvass should be conducted if a church intends to use annual pledging and operate on a balanced budget.

Although it is impossible in the limits of this article to outline a complete every member canvass, a major improvement can be made in most churches by giving careful attention to some fundamental fund-raising concepts and practices, a few of which are listed below:

1) Plan it, schedule it, organize it, and follow through.
2) Arrange for a face-to-face solicitation of every member family.
3) Make and ask for better than token pledges.
4) Ask only for weekly payment pledges — never cash.
5) Enlist the most able givers as canvass leaders.
6) Have leaders sign pace-setting pledges early.
7) Tell members about size of leaders' pace-setting pledges.
8) Answer all questions about financial plans—but don't over-do publicity.
9) Be sure solicitors sign pace-setting pledges first so they can tell prospects how much they have given.
10) Prepare an accurate and complete membership list and make solicitors' assignments carefully.
11) Take time to solicit carefully—but complete canvass on schedule.
12) Give special attention to the solicitation of the less active members.
13) Never solicit by mail or phone.
14) Don't allow group or meeting solicitations.
15) Don't pay attention to criticisms —remember the P-B-P Instinct.
16) Don't forget — it takes a lot of Faith, Prayer and Sacrifice.

Careful attention to these points may not produce maximum results but at least an encouraging improvement in the number of givers and the amount pledged can be expected.

By giving proper attention to its every member canvass—and regardless of any limitations or errors, the average church should be able to double its annual giving during this coming year and at the same time give all of its member families an opportunity to make church pledges which will represent better than token gifts—and result in better than token interests in their own spiritual lives.

Illustration, courtesy of George L. Payne Studios

The Children's Chapel, St. Paul's Episcopal Church, Patterson, New Jersey

STAMP TO HONOR BOUNTY BIBLE

Pitcairn Island, South Pacific—The famous Bounty Bible is to be honored on a postage stamp issued by this remote British island.

The Bible was left aboard H. M. S. Bounty by the despotic Captain Bly when he and eighteen other members of its crew were cast off the ship near Tahiti in 1789. Salvaged by the nine mutineers who ultimately settled on Pitcairn, it was for years the only book on the island.

Although the original mutineers quarreled and did not live according to the precepts of the Bible, it became the revered textbook of their descendants and resulted in the founding of a devout Christian colony.—RNS

THERE IS ROMANCE IN A STAINED GLASS WINDOW

Stained Glass Is Not a Lost Art

by Jean H. Breig*

A LITTLE boy and girl were waiting for the church service to begin. "Isn't that window pretty," said the little girl, "with the sun coming through all those colors? It looks like a rainbow—a hundred rainbows." But the boy said, "I wonder how they make those windows. It must take a lot of time. I wonder if our teacher would take us to see the factory or whatever it is sometime. I'll have to ask him."

As the church service began and the sun rose higher, the window became even more beautiful and the children glanced at it again and again. It seemed somehow to make the hymns and the sermon and the whole experience of worship more beautiful. And that is what stained glass windows have been doing for people for hundreds of years, of course. We hope that the little boy's teacher did take him to a studio to see just how the windows were made because it would have become apparent to even a young child that, like all great masterpieces of art, sound knowledge and skilled techniques are the basic factors in windows as in paintings or sculpture. And a knowledge of color and of drawing are not all that are required as we will see—because we propose to take a long look at one of the beautiful new D'Ascenzo stained glass windows and see just what went into it. On the opposite page you will see a window which has been recently installed in the Cathedral of St. John the Divine, New York City. Five other windows, incidentally, were made by D'Ascenzo Studios in Philadelphia, who have made windows for churches in forty-five states and the District of Columbia as well as many foreign countries.

When the little boy mentioned before wondered about the length of time it took to make a window, he touched a vital point. In this eighth century old art there are no short cuts if the craftsmanship is honestly performed. Time is essential; light is the keynote. Stained glass is the only fine art which depends for its ultimate effect solely on the light of the sun. These two basic factors have not changed one whit since 1500 when silver stain was discovered. Silver stain is the substance, which when painted on clear glass and fired, turns the glass yellow, and is the only permanent stain known.

As we look at the window in question, many of its essentials become clear to even the layman, but not perhaps in the correct order. Budget is not obvious! One cannot over-estimate its importance. To begin on sketches and planning of a window, without it, is likely to be a costly mistake. So budget and the designer must work hand in hand. With this information in mind, the color sketch in miniature follows first. But even before this first sketch is made, the designer must have detailed information on the location of the window, the type of light it gets, the color of the church walls, the planting and landscaping around the church, the subject, size and height of the window to be designed. Perfection of detail, imagination, excellent craftsmanship, good design all work together just as the pieces of glass fit together to form a great window. Not one of these by itself is strong enough to carry a stained glass window—it must have all of them to the nth degree. In none of these black and white pictures of D'Ascenzo windows will you see the color that makes the window come alive with warmth and inspiration, but you will see, if you look carefully, the other component and important essentials.

A stained glass window is one of the longest lived of all works of art. Its beauty is not governed too much by vogues, nor do churches discard old windows and insert new ones. Age lends only more warmth and beauty to a good stained glass window. Therefore, the work of a master designer is an essential. Whether the window is to be simple or extremely intricate, the basic message should be conveyed simply, but with power and clarity. And, as you will see in the three examples we are showing here, each window has a definite message for the worshipper. May we call your attention particularly to the Press Bay window in the Cathedral of St. John the Divine in New York City.

The medallions present the various methods of transmitting and recording men's ideas from Homer, teller of Greek legends, to radio and television. It is an amazing piece of work on the progress of communication and is one of the most unusual windows in this great cathedral. We have not shown here the latest of the D'Ascenzo windows in the same cathedral, because it has not yet been unveiled, but it is the aisle window in the Sports Bay. The tracery rose and major medallions depict Biblical subjects, but the minor medallions which form a part of the background portray all of the known sports and forms of recreation such as baseball, golf, football, archery, swimming, etc., showing that very modern and up-to-date ideas can be merged with our Christian history to form a complementary whole. This Sports Bay of the Cathedral of St. John the Divine is certainly one of, if not the most, unique of stained glass windows in this country.

Construction of a Window

The technical construction and planning of a great window such as these shown here could be enlarged upon, and has been in many books and pamphlets devoted to the actual work on a window. Briefly, and very briefly, it follows this outline: From the miniature color sketch which the artist has made and which has been ok'd, the "cartoon" is made. This is a full size drawing of the window, perfect in every detail, which serves as a cutting pattern for the glass. Separations of color are clearly indicated on this drawing, which is in charcoal. The master glazier takes over here. Using very heavy pattern paper, he makes a cutline drawing, using carbon paper, and then numbers the patterns. The cutter, with a special knife, cuts the patterns apart. This special knife or scissors is double-bladed with the blades spaced so that they leave the exact amount of room necessary for the heart of the leads that ultimately separate the pieces of

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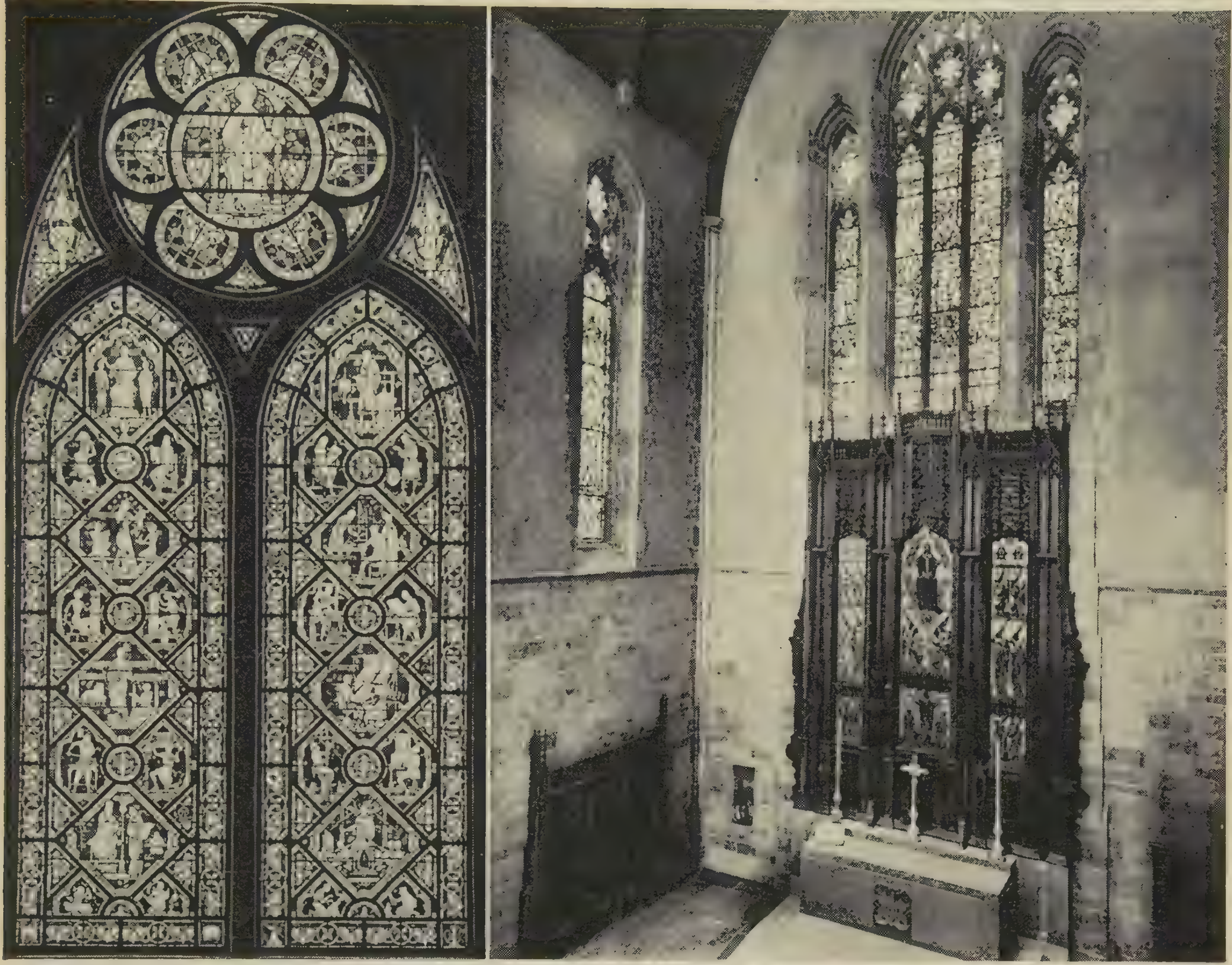
*Of Wertheim-Breig, Advertising, New York-Philadelphia.



At left: The Press Bay, Cathedral of Saint John the Divine, New York City
At right: Altar windows at Muhlenberg College, Allentown, Pennsylvania
Windows in each instance are the product of the D'Ascenzo Studios, Philadelphia, Pennsylvania

glass. When each pattern is placed on the cutline drawing, referring to the cartoon and the miniature, the glass cutter begins his intricate task. Using the beautifully colored pieces, as an artist uses his palette, he selects the colors which most closely match his original. These rows of glass cases are fascinating, for the glass comes in the main from abroad — from Belgium, France, England, and other European countries. The glass painter is next in turn, taking each piece of glass and tracing thereon the lines of the drawing. This transfers the actual picture to the glass with glass paint, and it is then fired in the kiln.

When the glass comes from the kiln, with the trace lines fired on it, a large plate glass table is ready for it. There each separate piece is laid in place and hot wax is painstakingly dropped between each point. As the wax cools on the plate glass, the glass sticks to it and the whole is put up on an easel and the spaces painted with lamp black. Now the artist applies a wash to the glass, which is later treated for taking out highlights and tones. This is the delicate procedure which controls the light which comes through each piece of glass and causes the wonderfully soft and rich effect seen in the finished window. Once more the separate pieces are taken down, cleaned of wax, and refired in the kiln. This latter operation is repeated until perfection is attained. Then, when etching, painting, staining, and so on are complete, the glass goes to the glazier who finally leads it together. Next a special cement is brushed carefully into the spaces between lead and glass and rods are soldered to points where needed. The window is completed! At least nine master craftsmen have had a part in its creation. That in itself is an inspiring thing—so many artists working together, each with his own specialty, to make an almost eternal masterpiece. It seems somehow to make the window and its message even more powerful, illustrating a unity of thought and purpose in artistic creation not attained in any other major art.

An Ancient Art

One major point of interest, which has not been touched on here, is the real antiquity of the stained glass art. There seem to be many conflicting ideas on the exact date of the origin of the art, but most authorities agree that it dates back to about the sixth century. Some twelfth century windows still remain at Augsburg, York, Canterbury and Strasburg. Early glass was nearly always mosaic in character and brilliant with pure, rich color much like the illuminated manuscripts of the old monasteries. It is generally conceded that the best work of our American artists during the last quarter century is to be compared very favorably with the masterpieces of the early Gothic era. Collaboration between artist and modern chemist have worked to the advantage of today's justly famous windows. Far from being a lost art, as many ancient and inherited crafts are today, stained glass has reached a new perfection in America as most connoisseurs agree.

Let us turn once again to the children. They did, after all, get to the heart of the matter. For, as the little boy said, it does take a long time and a great deal of knowledge and of patience to make a great window. And as the little girl felt, a great window does bathe the heart in the brilliance and the color and the hope of a hundred rainbows. Both are contributions to the beauty of worship.

And especially for that little girl and boy, symbolically still watching the beauty of the windows—

Through the Stained Glass Windows

Through the chapel's stained glass windows,
All gold and red and green and blue,
Come the shadow ghosts of schooltime,
All the years I've wandered through.

More than happy, young adventure,
More than passing hope or fear,
They have builded me a vision,
As I see them year by year.

More than joy and gay excitement,
More than study, more than play,
They have fashioned me a spirit
Of a stronger thing than clay.

Standing here, in shafts of sunlight,
They seem beautiful to me,
Nobler, finer, surer, realer
Than this school child reverie.

They are stepping stones to living,
And the gateway to the goal;
Spirit in the stained glass windows,
You have shown me to a soul!

J. H. B.

Let Us Rise Up and Build

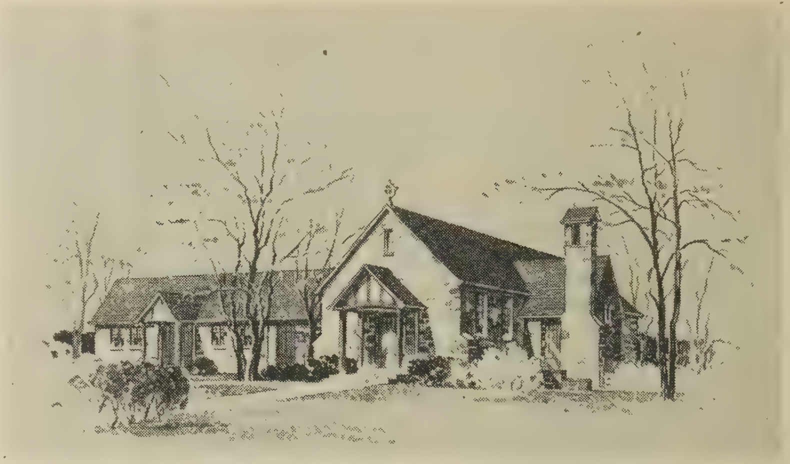
(From page 11)

and chimes had been underwritten.

Immediately upon completion of the sanctuary the congregation voted to start a fund for the second unit. This is the fellowship and recreation section which also doubles for church school space. It has been completed at a cost of $40,000. Two further units — the administration and education will follow. The fellowship unit under construction is also built on the "pay as you go" plan and uses voluntary labor.

It has been interesting to note the response of the congregation to all the appeals. As the building progressed congregations increased. As congregations increased pledges increased.

MEMORIAL PAINTINGS
JOHN KROGMANN Artist
616 Goslin Street, Studio 7
HAMMOND, INDIANA



James C. Mackenzie, architect

Saint John's Chapel, Bernardsville, New Jersey

Designing the Rural Church

*by James C. Mackenzie**

BEFORE actually starting work, it is well for an architect who is preparing to design a rural church to thoroughly familiarize himself with local styles of construction and materials available, as well as the needs of the particular congregation. Both by the style used and the materials employed, the finished structure should harmonize with its neighbors and blend into its surroundings. The edifice may be small and inexpensively built but should, through its simplicity and reserve, express the honest devotion of its members and provide for them a satisfying and inspirational place of worship. There are small churches but there is no such thing as an unimportant church. When a church is erected, it is an act of devotion to build it well.

Elaborate ornamentation and costly furnishings are, as a rule, either financially impossible, or aesthetically undesirable so it behooves the architect to produce a design which, by the incorporation of proportion, balance and good taste, will provide the spiritual stimulus and emotional response needed in a place of religious service.

Too often, a small church becomes cluttered with furnishings appropriate only in larger buildings and, because of limited funds, makes matters worse by displaying poorly designed and executed stock pieces. A far more simple and satisfactory approach to the problem of interior decoration is for the architect to be allowed to carry his designing abilities into the interior of the building and to carefully work out the design of the minimum basic furnishings, which can be constructed then in agreeable scale, material and degree of ornamentation. The small additional cost of this method of designing the interior, over the use of stock fittings, is invariably considered worth while in view of the results. It is imperative, however, that all concerned (ministers, vestrymen and congregation) bear in mind the limits of their budget and do not expect the architect to provide features which are financially out of their reach.

If an economy, controlled by simplicity and taste, is maintained, at least one "splurge" item, in the form of a lovely cross or dossal, which should be the focal point of interest architecturally and spiritually, can usually be afforded. It will be found, also, that members of the congregation often assume the responsibility for providing the extra items such as candlesticks, antependia, etc., when they realize that they are giving something especially designed for and entirely in keeping with the rest of the church.

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*Architect, New York City.

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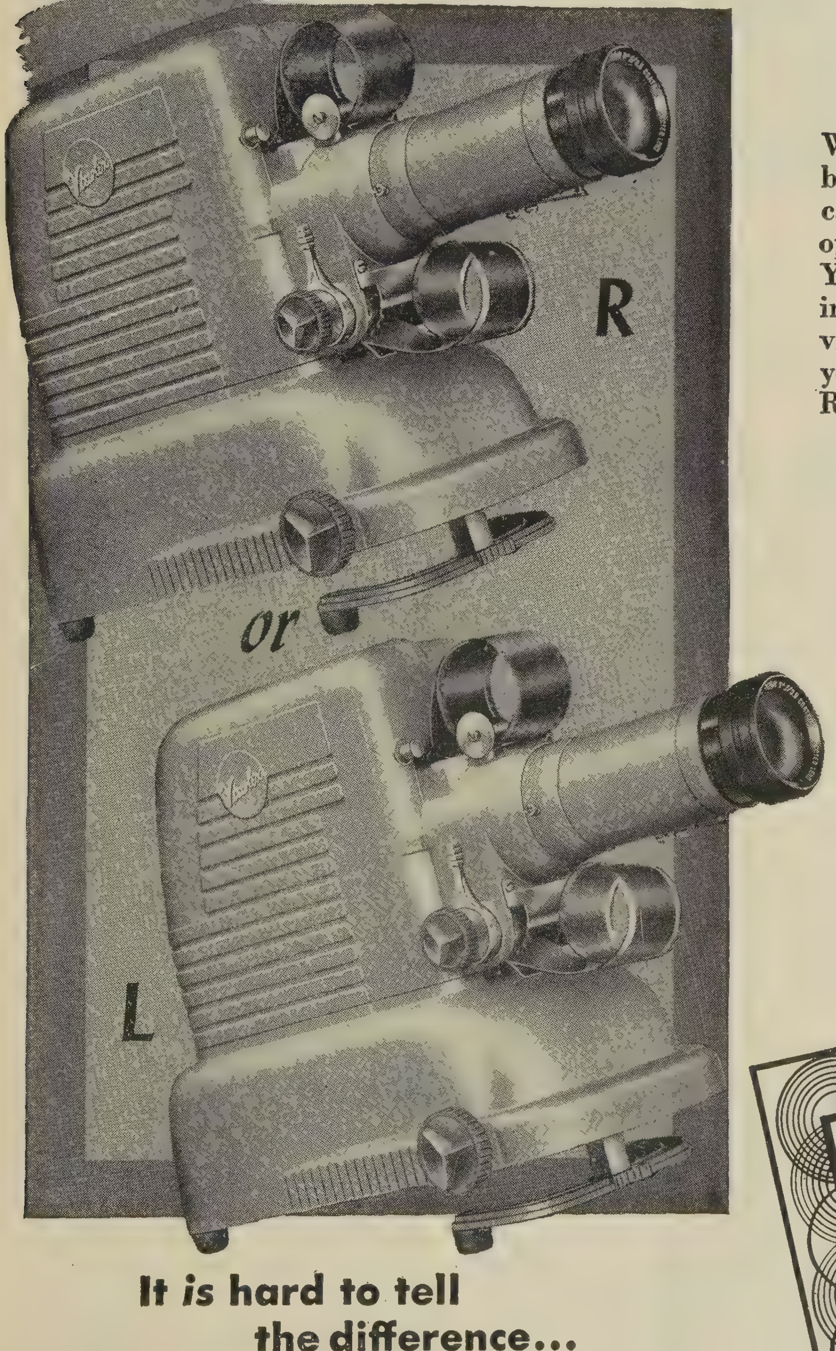

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A DICTIONARY OF RELIGIOUS SYMBOLISM

Church Terms and Usages

*by William F. MacCalmont**

IN one sense, our everyday life is very largely a matter of symbols. Every word that we read, every numeral we use, the markings which we see along the highway, the signals along the railroad track—all are symbols. At its simplest, a symbol is a sign representing something else. It is not a picture, but a species of visible shorthand.

At the other extreme, a symbol may be an attempt to suggest something which defies precise definition, much as "X" is used in algebra. At their best, creeds are symbols in this sense—the words standing for meanings which cannot be expressed exactly because they exceed our understanding. In this way, a symbol makes its appeal to the imagination.

The great Christian symbol is the cross. It can be defined geometrically. Its origins can be traced historically. It can be interpreted theologically, yet none of these approaches really encompasses the cross. At its best, it speaks to us of the power of the Christian faith, but does not diagram that faith in any finite way. Its power lies in what it suggests, rather than in what it states.

Symbols have been used in various ways by the church and at various levels. In the days when Christians were being persecuted by the Romans symbols were means of deceiving the foes of our faith. Their virtue was that they meant one thing to the Christians, and something else—or nothing at all—to their oppressors. At a later time they were a form of sign language for the illiterate. They put the message of Christianity in a form which the unlearned could comprehend.

Still later, symbols were a device for giving meaning to the church. By using carving on the outside, painting and carving on the inside, nearly every square foot of surface was made to tell a story to the faithful. The people might not be able to hear the preacher or perhaps could not comprehend the words which he spoke, but they could look about them and be reminded of the Bible stories which they had been told and of many teachings of the Christian faith.

The Roman Catholic Church still uses this method with great success. As a rule, the poorer and more ignorant the people, the more eloquent the appeal which the church makes to them through their eyes.

What then, is the place of religious symbolism in Protestantism?

It may serve as a tie with the long past. We need to remind ourselves that the cross is not the trademark of the Roman Catholic Church, but the common property of all Christendom. When we use the ancient symbols of the church, we are speaking the language of the early Christians.

Symbols may serve as a means of quickening our imagination. We have been altogether too prosaic. At times our faith has been too well defined. Symbols, used in the larger sense, may expand our horizons.

Symbols may be a device for introducing more meaning into our church buildings. As we escape from the barrenness of the past, some degree of decoration becomes inevitable.

Is the church just another room or is it unique? Should it be churchly, possessing significance, or should it be, in decoration, just like any other room? The answer that we give to these questions will depend largely upon our temperament and upon our past conditioning and understanding.

Certainly, we cannot turn our back upon symbols in the enrichment of worship within the church. To be sure, symbols are obviously decorative, but they should always serve some larger end. With the guidance of the architect, the symbols employed in our new sanctuary are used intelligently.

As we come to a better understanding of the symbols which are employed in our magnificent new building, we do well to realize that most of the power of symbols lies in their "reminder value" . . . some of them, such as the cross and the flag, will stir our deepest emotions—the use of symbolism with discretion and Christian understanding

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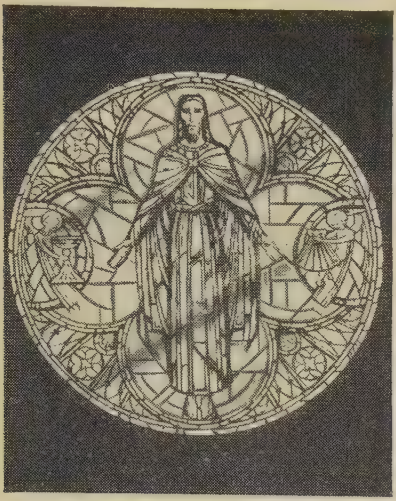
*Minister, Westminster Presbyterian Church, Akron, Ohio. Reprinted by permission of the author from "Westminster Records."



The Rose Window

both beautify and enrich our new sanctuary.

Symbolism played a very important part in the proclamation of the Christian faith in the early church. During the dark centuries of persecution, symbols of the resurrection and the life everalsting helped mightily to maintain morale. Who possibly could say what the distinctive Christian symbol—the cross—has meant to succeeding generations of Christians?

Certainly, there is no symbol that is more important for us to consider than this one which belongs to all who accept Jesus as their personal Saviour.

If one looks at the sun, or any bright light, with eyelids almost closed, a cross of light appears, the transverse beam being probably caused by the reflection of light along the edges of the eyelids. Thus, primitive man came to associate the circular shape of the sun with a cross originating within the circle.

To primitive peoples, the life force and the sun, as the nourisher of life, were of enormous importance. They worshipped what they esteemed most highly. That is what every man does. He bows down to that which he regards as having the greatest worth-ship, whether it be God, power, money or something else.

Whether a man enters a Christian church or not, in his everyday life he cannot escape this ubiquitous symbol of something that lies deep beneath the surface of human nature, that seems to inhere in the life process itself.

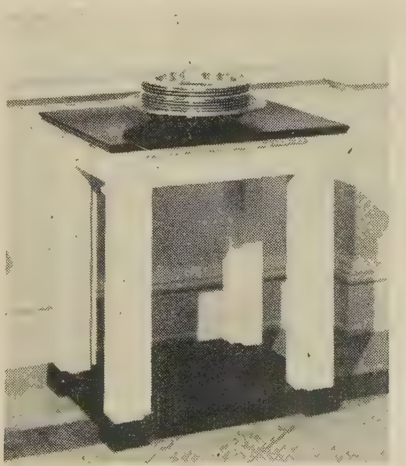
There are more than 400 forms of the cross, of which about ten per cent are generally used in Christian art, the remainder being mostly of interest to students of architecture and to artists.

In our new church structure, besides presenting the beautiful golden cross in its lofty position on the steeple, 130 feet above the street, the very architecture of the building itself in the sanctuary proper conveys the form of the cross in its floor plan.

The Latin Cross, the form of cross on which Christ was crucified, is the pre-eminent symbol of Christianity. Perhaps the best presentation of this cross at Westminster is the beautiful thirty-inch brass altar cross with the base of three steps, which will repose upon the retable in the central-most position of the inner chancel immediately in front of the dossal curtain of the reredos. This is a so-called "graded cross." The three steps of its base represent in descending order Faith, Hope and Love.

The outline of the shield itself follows the form of four interlocked circles superimposed upon a square and is symbolic of the communion of the saints—or people of God—with the three persons of the Godhead—Father, Son and Holy Spirit—built upon the four-fold gospel of repentance, confession, remission and redemption. Upon this shield there are three letters, IHS, which are symbolic of the first three letters of the Greek word for Jesus.

Whether IHC or IHS is used upon any altar cloth or appointment in brass or upon any of the furniture, the letters stand for the word, "Jesus," written in Greek capitals. In certain pieces of furniture, as well as at other points, the Greek Cross, which is also called the Cross of St. George, will be carried merely for decorative purposes. The Greek Cross is of ancient use and probably had its origin among the aesthetically-minded Greeks who had an eye for perfect symmetry in all artistic matters. Its arms are of equal length which facilitates its use for decorative purposes. Regardless of the style of cross which may be used, it should be remembered that the sign of the cross serves merely to recall an idea, not by exact resemblance, but by suggestion. In this manner, then, a cross is a sym-



The Credence Table

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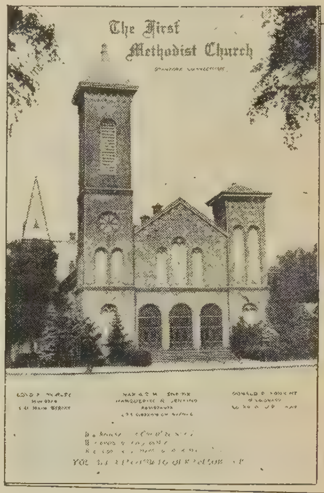

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bol of Christ's death.

Finally, in most Evangelical churches, the crucifix is never favored for altar use because it bears the likeness of the body of Christ, usually thorn-crowned and having the appearance of suffering. The empty cross, symbolizing Christ's triumph over death, is preferred, and adds tremendous significance in the worship and understanding of our Christian faith.

The various terms related to church architecture follow, defining the word itself and making an effort to indicate its usage:

Sanctuary—The correct ecclesiastical name for that portion of a church which is reserved for the altar or communion table and in which the clergy minister. This does not include the choir. Popular use and the dictionary permit the use of this term for the entire place of assemblage for worship, however.

Chancel—The portion of a church immediately in front of the congregation containing an elevated altar, pulpit, lectern and the choir stalls.

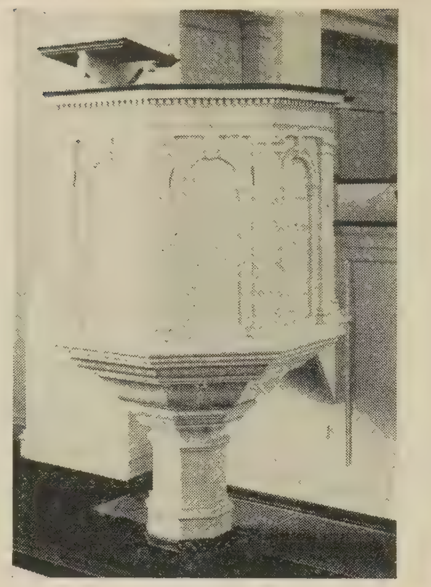
Reredos—An ornamental screen, usually of carved wood or plaster, above the communion table at the back of the sanctuary.

Dossal (also Dossel or Dorsal)—The ornate hanging or screen or liturgical colored curtain in the reredos at the back of the sanctuary.

Retable—A shelf behind and above an altar or communion table bearing a cross and two candles, one on either side of the cross, the cross signifying the triumph of Christ over death and sin, and the candles, when lighted, signifying that he is "the light of the world."

Communion Table — A raised structure, of stone or wood, within the chancel, on which are usually placed the vessels and elements used during administration of the Lord's Supper or Holy Communion. It is in the most prominent place in the church and commonly raised the height of three steps above the floor on which it stands, these steps serving as a reminder that faith, hope and love are requisite to proper reception of the memorial elements which signify the sacrifice of Christ.

Altar—The whole combination of the reredos with its dossal curtain, the retable and the communion table may be properly referred to as the altar, which is the center of worship in all Evangelical churches. In a high liturgical church, the altar cannot be moved, whereas, the communion table, as employed in conjunction with the central motif of worship in our church, will be movable.



The Pulpit

Clergy Seats—The seats for the ministers in the chancel, and the inner chancel, near the pulpit and the lectern respectively.

Credence Table—A small table, or wall-bracket, usually placed at the right of the altar for the purpose of holding the offering plates and the service book.

Prie Dieu—(French: meaning "pray-God".) A small kneeling desk. As employed in our church, it will serve primarily in the chancel facing the altar during the service of marriage. The couple will kneel upon it for brief prayer before they are pronounced man and wife. It is also used in various services of ordination and consecration.

Choir—The part of the chancel reserved for singers; also the singers.

Choir Stalls—The seats provided for the singers in cruciform churches, usually arranged in two groups, one on each side of the approach to the altar, an arrangement adapted to antiphonal singing.

Lectern—The reading desk from which the scripture lessons are read at worship services.

Pulpit—A raised desk which the minister enters to bring to the congregation the pastoral message during a service of worship.

Antependia (from the Latin "ante" meaning "before" and "pendus" meaning "hang")—Hangings attached to the pulpit and lectern usually of silk or velvet in various colors according to the season of the church year, and commonly embroidered with a symbol.

Chancel Screen—A wooden screen separating the chancel at the floor level from the remainder of the church.

Rood Beam—A beam spanning the chancel at its front and separating it at the ceiling level from the remainder of the church. In Westminster's new sanctuary special spot lighting has been provided at this point to flood the chancel with light.

Baptismal Font—The receptacle of stone, metal or wood which holds the water for the sacrament of baptism. It will find its place between the lectern and the door to the hallway in the transept and will be used only during the administration of the sacrament, but its marble construction will continually serve as a reminder of its cleansing to all who enter the church.

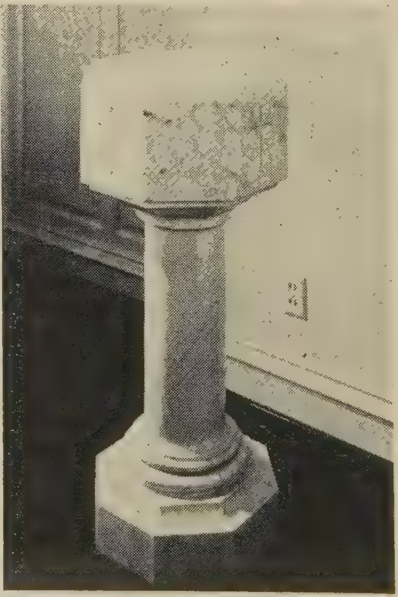
Transept—In our cross-shaped church, the transepts are the portions of the crossbar which project to the left and the right of the nave as one approaches the chancel.

Nave—The part of a Cruciform church in which most of the congregation is seated. It reaches from the chancel to the narthex of the church.

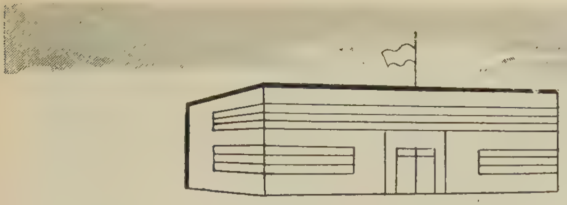
Narthex—The vestibule of the church. The word is derived from the Greek meaning "rod" and refers to the columns which separate the vestibules of ancient churches from the main body of the church. In these vestibules it was customary for unbaptized persons attending the worship services to stand and hear only the first portion of the service of Holy Communion.

Portico—The main entrance to the church, supported by columns.

When we enter our new house of worship we find our altar decorated in different colors at different seasons of the church year. The colors used have a definite symbolism based upon scripture and usage over the years since the founding of the New Testament church, indeed some of them root in the Old



The Baptismal Font



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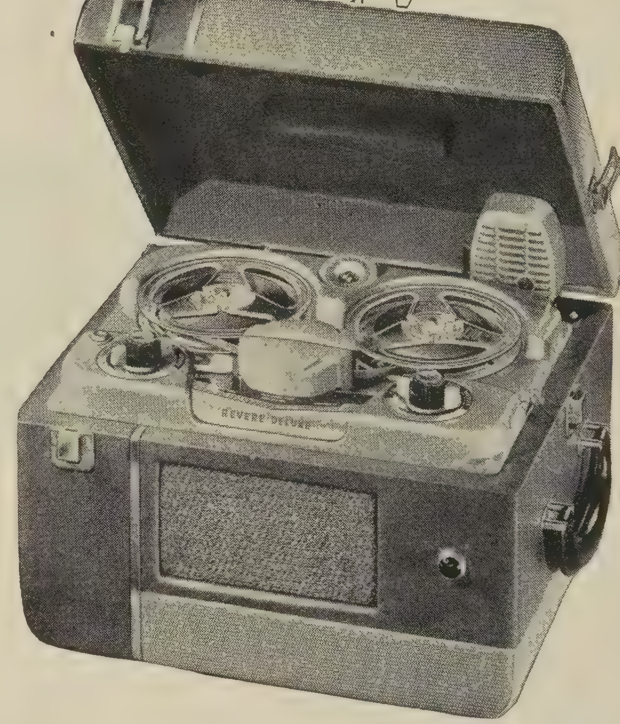

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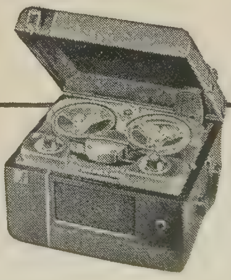

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Testament scriptures. It is evident that God himself has chosen to teach his children through all our senses, and the scriptures refer to God's purposes in this way.

Every worshipper should be aware of the underlying thoughts attached to the colors used so that his worship may be enriched by these appointments.

White speaks to us of the complete revelation of God's love in Christ Jesus since it is not really a color at all but is the sum of all the colors and hues of the spectrum. Because of its purity and completeness it is natural to associate it with the high feasts of the Lord.

Black, the opposite of white, is no color at all, or the absence of color. Therefore, in contrast to the completeness of the white which represents to us the fullness of Jesus Christ, black stands as the symbol of sin or the absence of righteousness. Black has been associated with death, the absence of life. It is logical then that our churches indicate the death of her Lord by dressing the altar in black. Times of deep humiliation and consciousness of sinfulness may also be reflected by black.

Red is the first and highest color in the spectrum—it is white actually seen in the first order, therefore it symbolizes for us the sacrificial life of God's children and especially the original sacrifice of the Lord Jesus Christ. Since it is the color of our life blood, it properly typifies the shed blood of the church's martyrs. Moreover, red is pre-eminently the color of the Holy Spirit, since he is usually symbolized by fire. The color indicates, therefore, the church in her work and particularly sets forth her zeal for her Lord.

Violet is lowest in the spectrum, farthest away from red and nearest black. It properly reminds men that sin results in death and has come to be associated with times of repentance. Violet oftentimes was worn to mourn the death of a king, and the Christian dresses his altar in violet when he mourns the death of the King of Kings.

Green is the very center of the spectrum and around it revolve the other colors. It speaks, therefore, of the eternity and permanence of our Christian faith and the freshness of our religious hope. Our altars are clothed in green when we show the world the eternity of our Christian religion.

Dark Room Transformed to Chapel

*by James C. Mackenzie**

IN the designing of the Memorial Chapel for the Madison Avenue Presbyterian Church, in New York City, the problem was to convert a small, dark and dreary room into a place of serene beauty and warm dignity, conducive to individual meditation or small-group worship, and providing an inspirational background for weddings, christenings and so forth.

The only expansion possible was the pushing back of the rear wall by a few feet to provide a narrow narthex. A rather low ceiling over this space not only provides room for an organ and choir loft above, but gives a feeling of height when passing into the higher ceilinged nave. The feeling of height is furthered by the gentle slope of the ceiling to the sides, giving the illusion of low vaulting.

Economy dictated the re-use of the old, dark furnishings so these were rubbed down and bleached to a "natural" wood finish, matching the new ceiling, narthex screen and chancel rail and blending very nicely with the soft buff of the rough plaster walls.

In order not to clutter the small space, recessed lighting fixtures were installed in the nave. To give some interest to the rather severe chancel, the architect designed, and had executed in light antique bronze, two hanging fixtures. These illuminate the altar fittings and dossal without directing rays of light into the eyes of the congregation, and give the ministers light at both the pulpit and lectern.

The vibrant red of the dossal, the fabric for which was woven and dyed especially for the chapel, under the direction of the architect, by a group of native - craftswomen in Georgia, was carried onto the chamfers of the beams and was only slightly modified for the pew cushions and kneelers. The antependium and bookmarks were made from a piece of the same dossal fabric.

To break the length of the room where the chancel should begin and the nave end, stone angels were erected and appear to support the beam at this point. Designed by sculptor Wheeler Williams, they represent "praise" and "prayer," two phases of worship. Modern in their simplicity, they carry out the note of dignity and reserve yet do much to soften the general austerity.

This chapel, seating one hundred persons, illustrates the unity of feeling and compactness resulting from one man working out all design details, from the large over-all scheme, to the relatively unimportant item of the lettering on a memorial plaque. The basic color was carefully chosen to give a feeling of uncluttered space and airiness with red and gold as the only accents. Here again much experimenting was done to obtain just the right shade of both red and gold so that the two would blend with each other without being bizarre or exotic and, in the case of the dossal, form a glowing focal point.

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*Architect, New York City.

MINISTERIAL ASSOCIATION BACKS INDICTED NEWSMEN

Lake Charles, Louisiana — The Calcasieu Parish Ministerial Association made public a statement here that it shared the "guilt" of five newspapermen who were indicted for defamation of character because they said county officials were not enforcing anti-gambling laws.

The group, which represents about 40 clergymen of this vicinity, stated that if the newspapermen are "guilty as accused, our representatives are also guilty, and we as an association assume our share" of responsibility for the alleged defamation of character.

At the same time, three pastors released the text of a letter they had sent to District Attorney Griffin T. Hawkins, terming the newspapermen's indictment "an attempt to intimidate and repress freedom of expression as guaranteed in our United States Constitution."

They were William Byrd, pastor of University Methodist Church, who staged a "chained pulpit" demonstration in protest against the indictments; T. V. Owens, pastor of South Boulevard Baptist Church and president of the ministerial association; and H. H. O'Brier, pastor of First Baptist Church in nearby Sulphur, and chairman of the association's crime and welfare committee.

The three clergymen demanded that they be indicted with the newspapermen, declaring that "if it is defamation of character to define as 'legal double talk' the obvious reluctance of our officials to enforce anti-gambling laws, then we feel a moral obligation to state that Kenneth Dixon was merely echoing the remarks we made." — RNS

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NOTE THIS TREND IN PROTESTANTISM

Multiple Services Influence Architecture

by John R. Scotford*

THEIR ability to fill their churches several times on Sunday morning is one of the proud distinctions of Roman Catholicism. Something similar to this is beginning to appear in Protestantism. Two services on Easter, with the saints going to the first and the people with new clothes to the second, have become a commonplace. Hundreds of churches hold two Sunday morning services from September to June. The writer is acquainted with four churches which have three services regularly.

The secret of success in this movement is found in the word "duplicate." These are not "early services" for golfers, or church school assemblies dressed up as services of the church. They do not follow the pattern of early communion in the Episcopal Church, which is something for the select few. Here we have two or more services of the church which are on as nearly an equal footing as is possible. We were present at the Community Church in Glenview, Illinois, when members were received both at nine-thirty and at eleven, where one of the problems which develop is to enlist deacons for two communion services. The appeal of the added service must be the same as that of the first. Apparently people do not want their worship watered down.

The fundamental fact behind these multiple services is that church attendance in this country is increasing. It started up about 1936, and has been slowly rising ever since. Without this increase we would not have these added services, but the explanation of their appearance is not as simple as that.

Here and there the swelling congregations in an old church have necessitated a second service, as in the Grace Methodist Church of St. Louis. Such cases are unusual. More often multiple services represent the endeavor to meet a new situation in a new way.

Here the high cost of new construction comes into the picture. Congregations can no longer afford to build for their Easter congregations. They have learned that it is far better for the minister and choir to "do it twice" on Easter than for them to confront an array of empty pews through the other Sundays of the year. This same principle is being applied to the life cycle of a church. When a neighborhood is new and frequented by the prosperous a large church can be filled, but ultimately the environs will change and the congregation shrink. Pilgrim Church, Cleveland, Ohio, has a vast structure erected by the prosperous and for the prosperous in the nineties; today it could do a much better job of ministering to a polyglot neighborhood if it did not have so much brick and mortar to maintain. When Bushnell Church, Detroit, Michigan, was built in 1940 they took both a long and an economical view. It was estimated that they could fill a church seating 750 for fifteen or twenty years, but that thereafter the attendance would probably decline. They built a church seating 450 with the expectation that they would need two services. This happened immediately, and in the fall of 1950 they instituted a third service.

Reasons for Multiple Services

With new churches meeting in cramped quarters two services are a matter of both necessity and choice. They need to reach as many people as possible, and they have discovered that offering the privilege of worship at two services will produce a larger attendance than a single service. "Even though we might theoretically be able to crowd everybody into one service, we do better to have two" is the common testimony. Once a church gets into the habit of having two services, it will continue to do so even though it moves into a building large enough to accommodate everybody at once. When the church at Manhasset, Long Island, moved from a clubhouse to a small cathedral it continued its two services and soon needed them.

The most curious reason for multiplying church services is the growth of the church school. Obviously, when two church services are held, one, at least, must be at the same time as the church school. People get into the habit of attending worship at the same time that their children are in the church school—and they soon object to any other arrangement. A church in Michigan is facing this problem. Their people come from all over town and bring their children with them for the church school, which meets during the church service. Although there are still pews to spare in the church, the church school has completely outgrown its quarters. The answer is to have two sessions of the church school, but to do this it will be necessary to add a second church service. In Westwood Hills, Los Angeles, this is exactly what happened. For some years they had a conventional eleven o'clock service, to which they added a second service paralleling the church school. The school grew and added a second session, not at eleven, but earlier in the morning. This has necessitated three services, even though there are not enough people for three good congregations. Apparently nine is a better hour for church school than eleven.

Multiple services are influencing church architecture in two ways. Obviously we do not need to provide as many "Easter seats" as did our fathers. On the other hand, the success of multiple services depends upon having a reasonably soundproof church. This is impossible where a church is heated by hot air by way of large pipes and registers which distribute sound even more effectively than heat. It is difficult in the congregate type which our fathers loved with several floors and many folding doors and everybody close together. In such a building sound gets around in a way which makes worship difficult. Multiple services will hasten the departure of the church basement. They encourage spread out buildings which are all on one floor and which may be a series of rooms which do not adjoin each other but which are connected by passageways — like the schools in California.

Not every congregation which can support two services enjoys a new building. Although some old buildings are simply impossible, often much can be done in the way of soundproofing, such as enclosing the stair-wells, which is also a safety measure, and by the use of acoustical tile or plaster to deaden sound before it starts reverberating. This is especially helpful in corridors and classrooms.

Multiple services obviously present several problems, one of which is music.

(Turn to page 27)

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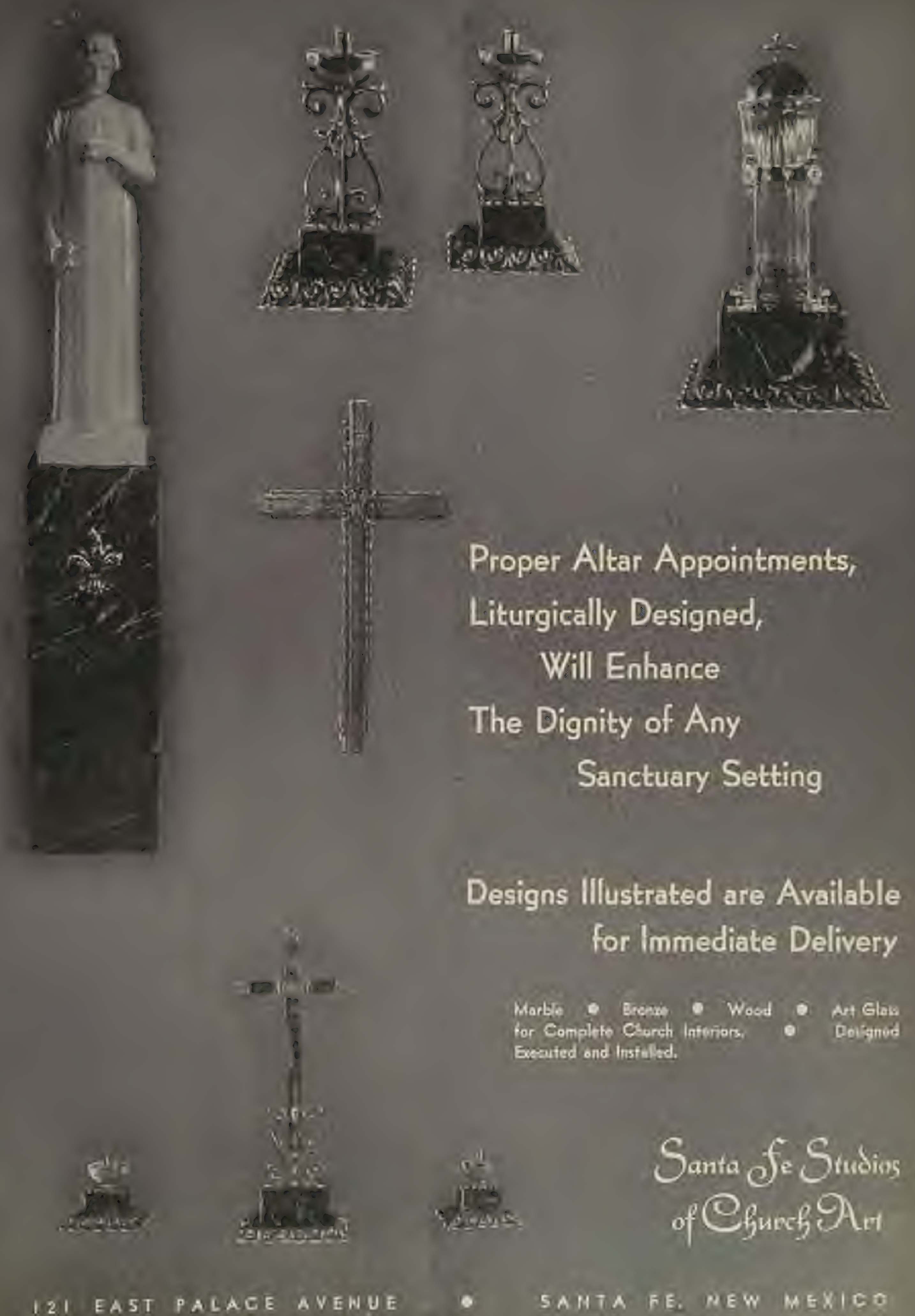
*Church building consultant, Mount Vernon, New York.



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Belief gets confused with credulity when it is assumed that one must believe what he cannot see clearly at once, but which a little effort would make plain. Faith in what cannot be seen is reasonable. Acceptance without examination of ideas that can be understood is something else. So it goes in matters financial. Mystery appeals where clarity fails. A glamorous prospectus with vague promises and pretty pictures moves the unwary investor when cold facts fail to impress. A fat bank account decreases rapidly when the hazy mind yields to the lure of the mysterious.

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Prayers for the Month

*by J. Richmond Morgan**

PRAYERS FOR FAMILY DAY

O Thou who trusted men and women with the high and holy privilege of parenthood, and gave to little children the assurance of protection, look upon us here assembled in this house of prayer, which is our spiritual home. We come as families which face the hazards of family life, praying that in this hour of worship we may find wisdom and spiritual dedication to the eternal tasks to which we are called. O Thou who didst make radiant the homes of men by Thine own visitation, make radiant our hearts as we offer to Thee our morning service of praise. Through Jesus Christ our Lord. Amen.

* * *

Our Father which art in heaven, regard us as we gather in this place which we regard as the very gates of heaven. We come as members of Thy great family and we stand in humble awe as we remember our possibilities when others love and trust us as Thou dost love and trust us. We come to pray for faithfulness, dependability and loyalty to those who rightfully expect much from us because much has been given to us. For this brief hour shut us in with Thyself alone from the harsh noises of the world. In the kind fellowship of our friends may we be refreshed to go back to fight the good fight of faith. Through Jesus Christ our Lord. Amen.

A GENERAL PRAYER

Eternal Father, we who have served outward things pray that in the worship of this day we may relearn the glory of things unseen. Thou hast so made us that glory of life is not attained through things low and mean. We are elevated by our admirations and glorified by our reverences and appreciations. Release us from the ugliness and sordidness of life by raising us, through worship, into the higher altitudes and cleaner moral air. O Thou who hast given us thoughts that range through eternity, save us from wasting these moments on trivial things. Baptize us with reverence and awe. Take away our fears. This is Thy house. We will rejoice and be glad in it. Amen.

PRAYERS BEFORE THE SERMON

Eternal Father with Whom there is no variableness, neither shadow cast by turning, we bring our hurried lives into the firm security of Thy presence to listen to Thy word of peace. Quiet our hearts and solemnize our minds that in these moments of meditation we may truly find Thee. Amen.

* * *

O God, grant us Thy wisdom as we seek to understand Thy will, and give us Thy pity, patience and compassion as we seek to interpret it. In all diligence may be seek Thee remembering that Thou art, and that Thou art the rewarder of all who diligently seek Thee. Amen.

* * *

Good Father, see Thy children bending before this altar of faith, seeking a knowledge higher than our own and a friendship that will last beyond the years. We bring our darkness to Him who is the Light that lighteth everyone that cometh into the world. Grant us Thy guidance as we pick our way to our Father's heart. Amen.

FOR ARMISTICE DAY

O Thou whose salvation is nigh to all them that call upon Thee, hear us called to be Thy witnesses. As we kneel in humble awe may we understand that before Thee there is no God and beside Thee there is no Saviour. We bless Thee that when evil men rose up against us they stumbled and fell; that we were not given over wholly as their prey and that our souls have escaped as a bird from the snare of the fowler. Blessed be the name of the Lord who doeth wondrous things and blessed be His glorious name for ever and ever. Amen.

* * *

God of the Living before Whom we meet to pay our tribute to the memory of our immortal dead, we look to Thee who art the fixed and final desire of our life. Our hearts are burdened with human sorrow, but greater than our grief is our pride and gratitude for the devotion of our dear dead to the ideals of human dignity and honor. Greatest of all is our hope for sanity, peace and eternal felicity in Thy unfailing goodness to all who die that men may live. Through Jesus Christ our Lord. Amen.

* * *

Eternal God our Refuge in the storms of life, our Strength when souls are crushed and spirits orphaned, regard us who seek the shelter of Thy love in this our House of Prayer. Save us from the folly of making cheap excuses and wordy defenses and hear us as in deep penitence we beg Thy pity and pray for Thy pardon. In the fortress of Thy presence may we find rest for our bodies and relief for our souls, we pray in our Master's names. Amen.

---

*Minister, First Congregational Christian Church, Peru, Illinois.

OFFERING PRAYER

O Thou who by obedience didst redeem us and made us heirs of eternal life, receive and bless what now we offer to Thee. Accept it as our offering of devotion. Without reserve we consecrate ourselves to Thee and to Thy honorable service. Through Jesus Christ our Lord. Amen.

Multiple Services

(From page 24)

There are choirs which are sufficiently durable and devoted to sit through and sing in two services, but the more common practice is to have several choirs and to rotate them in the services. This seems quite acceptable to the congregations, which find a children's or young people's choir more interesting if not as melodious as an adult choir. Here the shift from church music as performance to church music as an integral part of worship is helpful.

The Preacher's Preparation

Usually the same minister preaches the same sermon at all the services, although Bushnell Church, Detroit, with three services, is rotating the preaching—and not revealing in advance which minister preaches at which service. Some years ago the writer made a painful discovery about duplicate sermons. He was in a situation where the congregations were about equal in size. At nine-thirty he worked hard and went over splendidly. Considering the battle won, he relaxed—and did not do so well at eleven. To be any good, a preacher must be a bit on edge. Usually the second service is the more important, and the first one a process of "warming up." Most sermons improve with some repetition.

However, over a period of time, each service develops characteristics of its own. The church pillars soon discover that nine-thirty is a more convenient time to go to church than eleven, and tend to concentrate at that hour. In numbers, the early service will gradually overtake the late one. The parents of small children are the victims of the early-rising habits of their offspring, and will favor the early hour. This usually becomes the more stable and dependable service, with the preacher knowing exactly what to expect.

The later hour gets the late-sleepers, who are people with less dependable habits. High school youngsters do various things on Saturday night, and prefer a late hour on Sunday. Casual churchgoers are traditionalists at heart, and are most likely to drop in at eleven. The First Congregational Church of Phoenix, Arizona, attracts tourists and health people. To relieve the congestion at eleven two early services have been instituted. The minister reports that he has picked up two more congregations, but that he is still jammed at the late services, and will have to enlarge his church. The three service churches report that the second and third services attract about equally but that the earliest service lags behind. Apparently it is fairly easy to get people to church by nine-thirty, but anything earlier than this comes hard.

The multiple services are evidence of the shift which is taking place in Protestantism from the church service as a social occasion to the church service as an opportunity to worship God. Where there are two or more services it is not easy "to see everybody." Yet the attendance figures indicate that apparently the desire to worship God is a more effective motive for getting people to church than the expectation of meeting their neighbors and friends. Multiple services are one of the unmistakable evidences of the increasing religious power of Protestantism.

REPORT ADENAUER TO NAME PROTESTANT AS VATICAN AMBASSADOR

Bonn, Germany—West German government sources here said that Chancellor Conrad Adenauer has decided to nominate a Protestant as the West German ambassador to the Vatican.

The same sources said that leaders of the Evangelical Church in Germany had been requested to submit their suggestions as to candidates for the new post.

Dr. Adenauer's previous plan, to name a Roman Catholic, had met with criticism from Evangelical groups, who said that such an appointment would mark a deviation from tradition. They reportedly stated that a Protestant representative could best safeguard the interests of the Federal Republic.

Among those who advocated the appointment of a Protestant was Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany. — RNS

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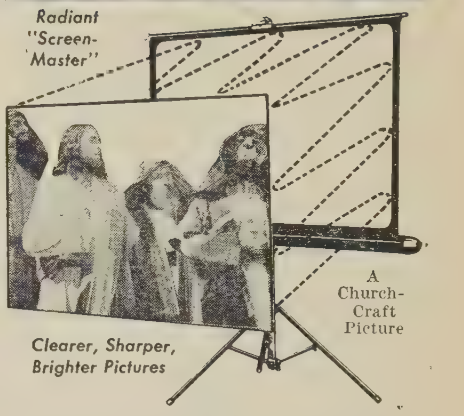

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LIGHT BORN FROM EXPERIENCE

Ten Steps in the Efficient Building Program

*by William S. Hockman**

WHAT advice would I give those who are planning to build for religious education? Based upon twenty-seven years of experience as a director of religious education in three large churches in three denominations in three distinct parts of the country, upon my study of the building plans of a great many churches seeking advice, and more recently upon my experience in helping to pilot a $380,000 building and remodeling project to completion, I would advise as follows:

1. In the financial campaign take pledges only from individuals.
2. Include in the budget of the total project the amount needed for equipment.
3. Study your situation enough to know just what you want and deal with the architect accordingly.
4. Insist from the first upon a simple numerical designation for all rooms and areas, leaving ultimate naming of rooms until the building is finished.
5. Give very careful attention to the principle of multiple use.
6. Recognize the obsolescence of the small classroom and the positive present trend toward grade rooms.
7. Provide adequately for casual recreation and group social activities and forget about gymnasia.
8. Don't be afraid to use bright colors in your classrooms.
9. Provide adequately for both audio and visual education and seek competent help in developing these plans.
10. Spread the work of study, planning and execution as widely as possible in your church.

No Group Pledges

We decided against it at the outset of our financial campaign. Why? Groups are made up of individuals and in final analysis we would have had many individuals paying twice. In some instances the same individual would have been paying three times. This is not good. Furthermore, the leadership of almost any church group changes two or three times during payment period of a financial campaign. What was a joy to one administration may become a burden to the officers and the group twenty or thirty months later. Grumbling, however refined and restrained, is not good for individual or group morale.

By not pledging our groups we found them willing to come forward and offer to undertake special projects in the area of equipment. The total finally realized by this type of group effort was much greater than could have been hoped for had pledges been taken during the campaign. A better morale was maintained, for these projects were objective, specific and short-ranged: they could see the specific results of their efforts. Others may reason differently, but if we were starting over again, we would follow the same policy—no group pledges.

Include Equipment Budget

Money for adequate equipment for a new building will come hard and slowly unless it is included in the total building project. Too many churches, not seeing this, have been compelled to move into new facilities with old and make-shift chairs, tables, desks and other materials. With the equipment in the overall budget, the response and interest of groups can help counteract the inevitable shrinkages and extras which occur. With equipment outside the budget, construction demands get everything and equipment becomes an orphan which no one has the funds and courage to adopt. Furthermore, equipment today costs real money if more than first-cost is considered, and many churches are not being realistic. One church has under way a $400,000 project with some $5,000 included for equipment. Another church, when asked about equipment money, said that it would "come along later." We hope it does, but the financial well may be pretty low after an all-out building program. A new building without equipment, or with cast-off stuff, may not be a lot better than the old conditions which its erection was to cure. Churches, therefore, will do well to think this one through very carefully.

Don't Leave Everything to the Architect

It's the architect's job to put the building you want together properly. It is not his job to think out what you want. You must do that, and this job cannot be evaded successfully. If you do, then you will get the architect's version of what he thinks you want. You must know what you want, make it clear to the architect who will then translate it to specific plans. That's his real forte.

Keep your eye on function. Think of what will go on in your building. Let this give you the key to your break-up of space into rooms. Think about traffic, too. Who will be where when? One church had some 300 parents and children going through a three-foot doorway between church school and church simply because an architect cut the opening eight feet to three feet to put in a janitor's closet which should have gone to the other end of the building. Fortunately, this error in planning was caught in time, and the architect was pleased and grateful.

So it is with many things: Think out the implications for use, and ask questions of the architect. If he is worthy of his hire, he will appreciate your effort to give the building a maximum of flexible usefulness.

Working Numbers

Why so many architects fail to systematically number all the rooms and areas of a building, remains a mystery to me. I have examined the plans for many church plants and only here and there has the architect numbered systematically all the areas involved. During the process of building many different sub-contractors, each with different workmen, and many different committees of the church, and scores of other people, will be talking about the various rooms and areas of the building and they must have a common language if costly errors are to be avoided. It is too late to think of all this after the wrong finish in the right room, or the right floor pattern gone into the wrong room! Better by far to minimize mix-ups, delays and errors by being certain

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*Director of religious education, Lakewood Presbyterian Church, Lakewood, Ohio.

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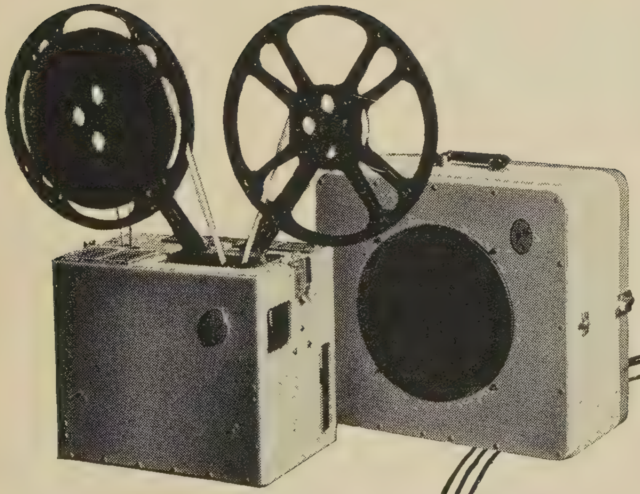

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As motion pictures are assigned a "working title" while in the complicated production process and are given a final title when finished, so should rooms be designated on the plans with something other than the longer names they may bear at a later date.

In these days very few churches can afford to build individual rooms for single purposes, or rooms for the exclusive use of a particular group. The principle of multiple use should be followed, and both your committee and the architect should be clear on this.

One approach to this is the assignment of all the various groups and activities to such facilities as you expect to provide. The overlapping of use will soon become obvious. Plan accordingly, thinking through the implications of the contemplated uses for the characteristics of the rooms concerned.

A corollary of the principle of multiple use is that no group should be given exclusive permanent right to a specific room. If the administration of the total program has to deal with a number of groups which have "squatters' rights" to certain rooms, the principle of multiple use obviously cannot be carried into effect.

Trend to Grade Rooms

New methods and new curricula put the Akron Plan of church school building out of date gradually but finally. Churches were still putting up Akron Plan or modified Akron Plan buildings long after those on the growing edge of the religious education movement were aware of a positive new trend. Now the generally accepted departmental-small-class set-up is giving way gradually, of course, to the grade-room plan of building. Some architects are trying to straddle the two, but not successfully. Churches should be encouraged to orient their thinking toward what is coming in rather than going out—since the structure they build is to be used more in the future than in the now.

Until the leadership of the churches sees the greater possibilities of grade-rooms for instruction and worship, there will be some who hanker for the flesh pots of the cubicles! Should some public school system put up monk-cell rooms, an outraged citizenry would tear them down with their bare hands.

Grade-rooms for teaching and instruction in the elements of worship, plus centrally located chapels for children and youth, is the wave of the future. Let's ride it.

Recreation, Not Athletics

Getting the gymnasium out of the church is proving much harder than getting it in. Here and there churches are trying to orient themselves toward today's demand for adequate social and recreational facilities only to find a furore the minute remodeling a present gym is proposed, or someone has the sense and the foresight to suggest that the congregation's money be spent for facilities which will bear greater and more important dividends for more children, youth and young adults.

Here and there a church may be justified in building a gymnasium—but even in these cases it should do so only after very careful study of its institutional responsibility to the community in relation to all the other institutions which seek to serve the same community. Unless the church spends its money for "religion" who will?

Use Color

Once we used dirty colors so the dirt would not show. It didn't, so we left the dirt we didn't see and went right on with a general drabness, ill fitting God's house. The day of the "school browns," the "dirty grays," "drab greens" is drawing to a close—with few regrets and much rejoicing. Maintenance costs might have been a little less in the drab era, but there was less joy, happiness and pride around the place then, too. Much excellent taste and practicality is being shown in the decorating of many new public schools and your committee on color should look around. It will give them confidence to go ahead with the use of beautiful colors in the new building.

Don't Ignore Audio and Visual Facilities

If you are building for the future, and you are, include in your plans the basic provisions for audio and visual facilities which the methodologies of the future will most certainly presuppose.

And yet, at this very hour, I inspect plans for religious education buildings and churches which have in no way made provision for audio-visual facilities. It is a blind spot with many architects. Many good electrical engineers know next to nothing about modern electronic installations. Therefore the church which plans to build should consult those with experience in this complicated and rapidly developing field.†

While some churches have not developed their interest and ability with audio-visual aids to the place where they feel justified in installing complete facilities, they should nevertheless install as they build those components of the system which simply cannot be properly installed later on without very great expense. The cost of the basic components is very reasonable when planned and figured in the building operation from the first.

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†In articles in February, April, May and June issues of "Educational Screen" magazine I have described in detail how we went about this matter in my own church quite recently.

Put Many People to Work

Keep the decision base broad when you build. This can be done by the appointment of many sub-committees to work under the general building committee. Let each committee have a specific job to do—select and buy chairs and tables; study and determine the color schemes for the building; decide upon and plan worship centers, altars, special windows, and religious pictures; study and plan the equipment for social and recreational rooms. There are many more.

Do not underestimate the desire and capacity of your people to do some hard and effective work in relation to building operation. Satisfaction and pride of achievement should be spread around pretty well when the job is over—especially among the people, whose project it really is because they put up the money in the first place!

The above advice will not keep you out of trouble, but heeding it will keep you out of some uncomfortable and wholly unnecessary trouble. More important, you will do a better job of building.

COMMENDS NEW "INTERPRETER'S BIBLE"

New York — Publication of "The Interpreter's Bible," a twelve-volume commentary, was described here as "a distinct service to all the Christian churches" by the Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church and president of the National Council of Churches.

First general commentary on the Bible, at least in English, for some decades, the project has been seven years in preparation and includes the work of 146 outstanding Bible scholars and preachers of many denominations and countries.

Bishop Sherrill spoke at a dinner here in honor of the publication of the first book, which contains general articles on the New Testament and the Gospels according to Matthew and Mark.

Commending the first volume as "accurate, stimulating and inspiring," Bishop Sherrill said the entire project would be helpful not only to preachers, teachers and students but also to the laity.

"In order to apply the Gospel we need to know first what the Gospel says," he remarked. "And if a church member owns an encyclopedia, why should he not also want to have a reference work on the most important and most popular of all the world's books?" — RNS

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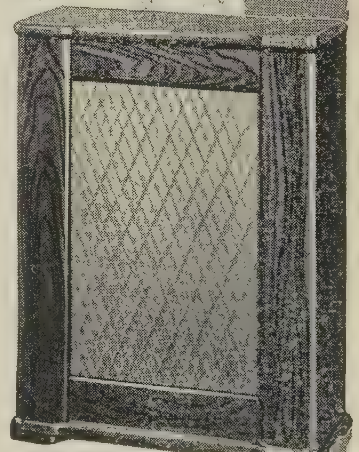

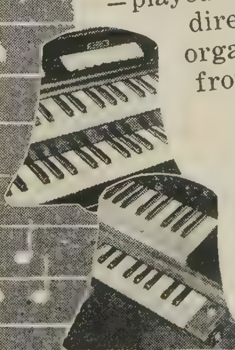

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HE IS MIGHTY IMPORTANT IN THE BUILDING PROGRAM

The Contractor Builds the Church

by William H. Leach

WITH a sort of a shock I realized that the contractor has been the neglected man in the church building issues of *Church Management.* We have given space to architects, ministers, church building bureaus, stained glass makers, flooring manufacturers, heating engineers and others. The contractor has been neglected.

This would seem very unfair for he is a most important person in the building program. Next to the church itself he makes the largest material investment in the new building. He is responsible to labor on the one hand and his employers on the other. He must negotiate contracts for materials, see that they are the quality needed for the work. He suffers as much as the church if a strike is called or materials delayed.

The average reader, I am sure, has a clear picture of the triangle relationship between the church, the architect and the contractor. The church is a corporation which sponsors and owns the building. It appoints a building committee which acts for it in employing an architect. Working with the committee, he appraises the situation and designs the building. His work includes the blue print plans of the church, the specifications including the materials to be used and the supervision of the construction of the building. In actual practice he makes the contract with the builder. The specifications are issued from his office. The bids for the work are received in his office. On instructions from the committee he places the agreement in the hands of the selected contractor. It may not necessarily be the lowest bidder as many factors enter into the picture. For his work the architect receives an agreed fee, usually a percentage of the accepted bid or estimate. The fee varies according to the size of the task and is subject to adjustments with varying conditions.

The contractor receiving the job has the task of taking the plans and specifications and erecting the building. He employs the workers, contracts for materials, and cares for the hundreds of details of construction. For this he is paid, at various stages of construction, either a figure agreed upon in his "bid" or, as is a growing custom, a defined reimbursement on a "cost-plus basis."

The contractor and architect must work very closely together. Where instructions or plans are not clear they must be clarified. The architect watches each step of the work as it progresses. He must protect his client, the employing church, in case the contractor fails in any part of the program. In event of controversy arising between owner and contractor, the architect also has the duty of acting as unbiased umpire to reconcile their interests. This task is one calling for a high degree of tact and personal integrity.

Now, it happens that living next to me, just across the drive, is a contractor of wide experience and splendid reputation. Most of his work has been industrial and power but he has constructed some churches. In our own city the South Hills Baptist, the Rocky River Baptist and the Fairview Community Baptist were his work. This man, James C. F. Shafer, head of the company bearing his name, seemed the ideal man to steer me rightly in appraising the contractor's point of view in church construction.

I

One question I have always had in my mind is whether or not church construction poses any specially difficult problems for the contractor. Mr. Shafer assures me that it does not.

"If the plans are clear and the architect does his work well, as is usually the case, the engineering and construction of the job is a matter of conscientious following of all the plans," he assures me.

He does find however that there are hazards in church work not usually found in commercial construction. Members of the building committee sometimes have ideas while the building is in progress. The demand for changes during the construction period slows progress and is costly. When they are made, both the architect and the builder must make changes.

(Turn to page 34)

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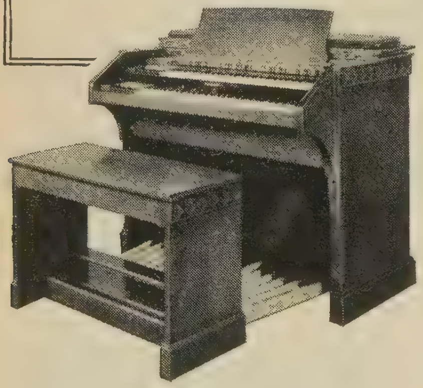

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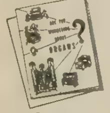

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The Contractor Builds the Church

(From page 32)

I asked him about a custom some churches have of having one of their own members supplement the work of the architect to make sure the work was efficiently and honestly done. He does not think that is desirable.

"It is better for the church to make its plans carefully in advance. If there are practical builders in the congregation let them serve on the building committee. But when the work is started, trust your architect to give it adequate supervision. A second person checking the construction implies lack of faith in the architect. Such a person is subject to comments which always come from members of the congregation who suggest one kind of change or another."

Another thing I wanted to know was about the virtue of the so-called "cost-plus" plan as contrasted with the "bid." Mr. Shafer believes that the "cost-plus" method is the most fair, and best under today's conditions. Strike hazards, delays in delivery of materials and uncertainty of government orders make an outright bid very dangerous. The builder feels under compulsion to make his figure high enough to cover most of the things he fears will happen. When the contract is let on a "cost-plus" basis, he gets a certain percentage or fixed sum (fee) above the actual cost. This type of contract is usually qualified by a maximum over which figure the contractor guarantees the building costs will not go. Such guarantee is usually modified by an arrangement by which savings are shared between church and contractor after the contractor receives his prearranged fixed fee for his services.

There may be some limitations in borrowing money from a bank when the contract is let on a "cost-plus" basis for the bank will require an actual figure. But if the church has the money in hand for the construction, the "cost-plus" basis is the best method.

II

Is it better to make an inclusive contract with the builder—that is, to include all permanent items into the one contract or would it be to the advantage of the church to make several contracts, one for the building, a second for heating equipment, a third for lighting fixtures, etc.?

Here the contractor thought that there was every advantage in a single inclusive contract. Certain items such as organ, pews, windows and other nonpermanent items might be outside the contract. But for simplicity and unity in the work, a single inclusive contract is preferable.

And here is a question which is certainly a live one today. Many churches have found that labor, even skilled labor, is available for church construction on a voluntary basis. Is it possible for a contractor to work paid labor and voluntary labor at the same time?

Mr. Shafer thinks it would be unwise. If voluntary labor is to be used, and there are places where it can be used, there should be a very clearly drawn line between the part of the work done with paid labor and that by the voluntary workers. For instance, the worship unit might be done by the contract while the educational unit could be erected with the voluntary help. The main thing is to keep the two types of work separate. If the church has a sufficient reservoir of voluntary labor to construct the entire building, the best plan would be to hire a superintendent who could direct the work and follow very carefully the plans and specifications. Organized labor generally is friendly toward the voluntary work on churches, but it must be handled discreetly to avoid a conflict.

What happens when the blueprints are not clear, or the plans disagree in some particular way with the specifications? This, I was told, is not an uncommon experience. Seldom in a large building are the plans without flaws. When discovered, it usually calls for discussion with the architect.

In case the architect is not available, the contractor must use his judgment. In case of variance in the plans, the large scale drawings take precedence over the small scale ones.

How is the contractor paid? Monthly as the work progresses. The architect issues a certificate to show the amount of the payment.

Just how does a church go at it to get permission to build under the present National Production Authority? Shall materials be restricted?

The usual procedure is to apply to the local office of the National Production Authority. Figures on the amount of church building are very interesting. Through July, 1951, not a single application for new church construction was turned down. But starting with August the authority to issue permits was taken away from the local offices and now all permits must be secured from Washington.

There are, of course, some restrictions on materials. They are, however, the restrictions placed on all building and not alone on churches. The amount of steel which can be used by a single church is limited. A very small amount of brass is available. But on the whole, the amount of church construction is enormous.

Is there any suggestion the contractor would like to make to both the architect and church to speed construction? Yes, Mr. Shafer has one idea which seems important. In every type of building there are certain details known as embellishments. They do not add to the utility or quality of the building but do have certain aesthetic values. These items, which some might call frills, often are the causes of delays in construction. It would help in the present situation if it were recognized that these items could be omitted. Oftentimes the materials used are in the scarce classifications. The quality of the building would not be affected while there would be an economy of time.

A recent report of the National Production Authority shows that during the first seven months of 1951 the total value of labor and materials used in church construction reached $263,000,000. In July the total was $42,000,000. The figures give the total amount of materials put in place during this period plus the cost of labor; not the total value of the projected work to be completed. The report is based on materials used and labor costs and not the estimated cost of the completed construction.

It is clear from these figures that churches are building and that they will probably continue to build with few restrictions during the period of defense spending.

How should a church get started in its actual building program? We suggest these steps:

1. Find out what a modern church should look like and what is accepted as a good church. You will get this information from your denominational department of architecture or the Bureau of Church Building and Architecture of the National Council of Churches, 300 Fourth Avenue, New York 10, New York.

Study books on modern church building. *Church Management* will be glad to send you a list.

Visit some of the newer churches.

2. Study the needs of your own congregation. Find out what the various departments of the church think they need in building facilities.

3. Appoint a building committee.

4. Decide on a method of securing the necessary funds. Most of the larger capital fund campaigns are now professionally directed. We can give you names of competent leaders.

5. Select an architect who can take your ideas and help visualize the building which is to be. There are today approximately 1,500 registered architects designing churches. There are some near you, of course. We cannot recommend architects but we shall be glad to give you names of competent men in our own vicinity. You can investigate their work.

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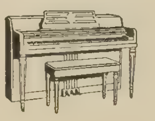

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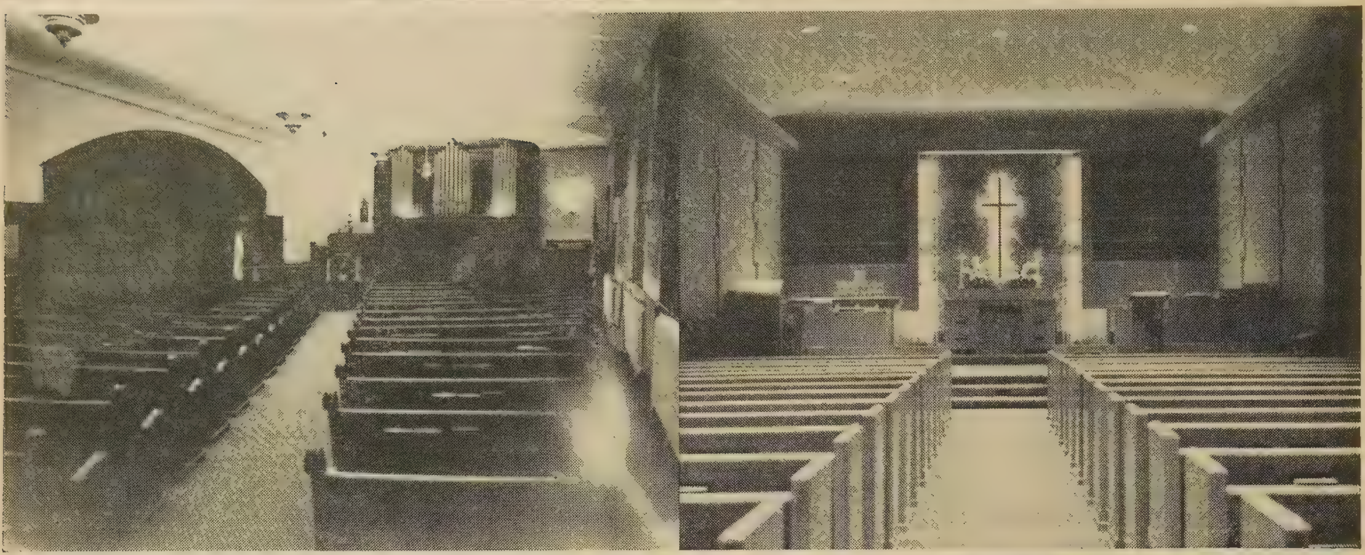
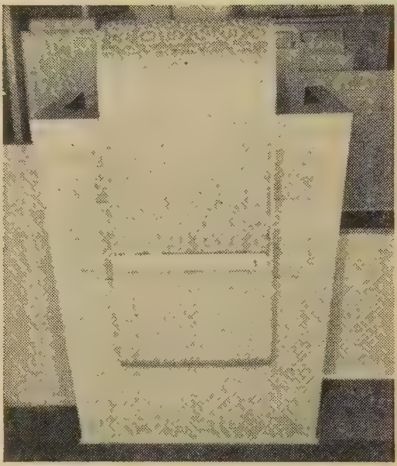


THE OLD AND THE NEW

The Crescent Avenue Evangelical United Brethren Church, Fort Wayne, Indiana; A. Hunter Colpitts, pastor. At right: The pulpit



Church Has Tape Recording Library

by R. C. Hannon

TRINITY METHODIST CHURCH of Denver, Colorado has one of the first "tape recording libraries" in the world." Excerpts from inspirational books and a number of addresses by the pastor have been "taped." They fall into a number of varying categories. There are taped messages for those who have recently experienced death in the family, those who are facing possible divorce, loss of job, for those who need courage and inspiration. Aside from this there is a collection of all sermons preached during the past few months. Individuals may come in and listen to such taped items as fit their spiritual needs of the moment.

In addition, and for great good measure, the pastor or one of the church members often visits homes of invalids and those temporarily on the sick list. A tape recorder plays back sermons which have unavoidably been missed and these recordings bring cheer to many a sick person.

Trinity Methodist Church of Denver is also issuing to all church members, young and old alike, their very own personal "ID" cards. This is a pint-sized card suitable for purse, pocketbook or billfold, which contains on one side name, home and business address, next of kin, name of employee, height, weight, color of hair and eyes, name of physician, and space for signature of card holder. On the reverse side is the simple but heartwarming statement that the card possessor is a member of the church in good standing. Name and phone of pastor is appended in the event the congregation member becomes involved in an accident or requires the urgent services of a member of the clergy to minister to him or her as the case may be. These cars are issued as often as they wear out and are highly prized, especially by children who become lost and find them of more than passing benefit.

First Baptist Church of the same city has the first registered community baby sitting bureau in this section of the nation. Anyone of any age, church member or no, who wishes to baby sit, comes for an appointment and is "screened" by a member of the bureau —herself a mother. Then the names are filed and given out when individuals call in who need a baby sitter of undeniable reliability. Five volunteer mothers comprise the bureau and this service is of benefit to those who wish to attend a church social, supper, midweek prayer service or some other event of religious significance, but who have children too young to accompany them.

This church, moreover, recognizes the fact that hobbies are beneficial to young and older folks alike. They have a "hobby exhibit" in the outer corridors of the church where members may exhibit specimens from a stamp, coin, curio collection, samples of art needlework, painting, anything of a hobby nature. This church is especially interested in those with religious hobbies, i.e., those who paint disciples, those who work at art needlecraft with a religious motif, and others of their ilk. Even the children are allowed to exhibit specimens of model planes, reminiscent of planes used by missionaries and by flying clergymen themselves.

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Communion Table or Altar?

*by Elmer S. Freeman**

WHEN a new church is to be built or the interior of an existing one remodeled, we need to know where to place the communion table or altar. It is important for aesthetic reasons—because we want our churches to be beautiful. In them we engage in worship—the supreme act, emotionally and spiritually, of which the human spirit is capable, and it is fitting that we worship in surroundings as beautiful as we can make them. It is important for symbolic reasons; the form and place of the communion table or altar have clear teaching value. Placed here, and constructed in one way, this article of church furniture symbolizes one thing; placed there, and built another way, it symbolizes something quite different, as we shall see. This brief article is intended to offer some suggestions which it is hoped will be helpful in planning our church interiors.

Chancel Arrangement Assumed

We shall assume a chancel arrangement. This is not to say the chancel is "right" and all other plans "wrong." It is assumed because in the platform-and-central-pulpit arrangement of our churches there is really no option as to the position of the communion table. There is only one place it can go—directly below the central pulpit, on the floor level where the people sit. Here it may, of course, be adorned in various ways. Also, it can be placed so that the minister may stand behind it, or not. (This, as will be mentioned, is a point of some importance.) But in that place it must be, for under these conditions there is no other.

In the chancel arrangement, on the other hand, there are several possible places for the communion table or altar.

1. It may be placed against the wall of the church in the "altar position" familiar to everyone who has visited a Roman Catholic, Episcopal or Lutheran church. In this case, when the Lord's Supper is held, the minister must stand in front of it with his back to the people in the traditional "priestly" attitude, or must stand at one end.

2. It may be placed near the wall, but with space enough left behind it so that the minister in celebrating the Lord's Supper may stand behind it. In some churches, enough space is left for the lay assistants in the administration also to sit behind the table, either in a semicircle or in a straight row. Sometimes rather elaborate permanent seats are provided.

3. It may be set toward the front of the chancel (toward the congregation) at or near the top of the steps leading down to the main floor level of the church. This would be possible, of course, only if there is an unusually wide center aisle such as one might find in a church built in Norman or Romanesque style. If there is room it could remain there regularly; if it crowds the chancel it had better be removed except when needed for the Lord's Supper.

4. It may be placed at the foot of the chancel steps on the floor level of the church where the people sit. The same considerations of space apply here as in 3 above. Here also, room can be left for the minister, and perhaps the lay assistants, to sit behind the table.

Communion Table or Altar?

The two terms are often used interchangeably, even as synonymous. This is hardly accurate. Each has its own distinctive meaning, derived partly from Christian tradition and partly from contemporary thought.

Without going into fine points of theology or liturgies, it may be said that in a broad, general sense, the difference between the words "altar" and "communion table" represents the difference between the Catholic and Protestant concepts of the sacrament of the Lord's Supper itself.

To the Catholic (Roman, Greek or Anglo)—the Lord's Supper is a sacrifice and must have a duly qualified officiating priest who at the altar mediates that sacrifice between God and the people. The high point in the ceremony, which is it were "carries" this doctrine, is the moment, marked by the striking of the sanctus bell in the Roman Mass, when the Holy Spirit of God descends to sanctify the physical elements of bread and wine on the altar.

There are many steps intervening between this view and one which would be acceptable to most Congregationalists. Ours would be quite far away. We have no priests. If we have a doctrine of sacrifice in connection with the Lord's Supper, it is in the sense of the self-offering of the people to God. The high point of our celebration of the Lord's Supper is not the consecration of the elements on an altar but the communion in faith of the people at a table, reminiscent of the table occupied by our Lord and his disciples at the Last Supper in the Upper Room in Jerusalem.

---

*Assistant Executive, Commission on Evangelism and Devotional Life, Congregational Christian Churches.

If this distinction is valid, then probably those who believe in the function of an altar after the manner described above ought to have an altar and use it as such. On the other hand, those who accept the Protestant interpretation of the Lord's Supper probably ought to symbolize it by using a table.

What has been said so far bears concretely upon the question of where the altar or communion table ought to be placed, how it should be constructed, and its manner of use. Incidentally, too, it should influence the question of which name is used. "Altar" is traditional, but "communion table" may be more accurate among Protestants.

If we are sure we want an altar, then almost certainly the place for it is against the back wall of the chancel. One writes "almost certainly" because in some recently constructed Roman Catholic churches the altar—and to them it is most surely an altar within the definition given above — is being moved away from the back wall so that the priest celebrating mass faces the people. In some Roman churches it is even set "in the midst of the people." Here is a curious thing: that at the time when many Protestant churches are making altars out of their communion tables, some Roman Catholic churches at least are taking steps toward making communion tables out of their altars!

It will be noted that we have spoken above as if the communion table might be moved—at most times being against, or close to, the rear wall of the chancel, and at other times being placed farther forward in the chancel, or on the floor level of the church. This could be done, of course, with an altar, solidly constructed as it is, only with much more difficulty, and probably ought not to be attempted. This is one of two alternatives—to have the communion table in the traditional "altar position" at all times except when the Lord's Supper is being observed. At the time of such an observance it would be moved forward in the manner previously described. The other alternative is to have the communion table, or altar, fixed permanently in the altar position as a focal point or center of attention for worship, and to have another table which is brought into the church only at the times of the celebration of the Lord's Supper.

The Adornment of the Table[†]

The usual ornaments appropriately placed on altar or communion table in a non-liturgical church are no more than four—the cross, a pair of candlesticks, one or (preferably) two vases for flowers, the open Bible. Very occasionally other articles are in good taste, as for example when a church possesses an ancient communion service, or some other object of historic value. Almost no pictures are artistically good enough to warrant a place on or even too near this center of worship. Empty offering plates are generally agreed to be not in order, although when the gifts of the people have been received, it is excellent symbolism to place them, with prayer and praise, on the table. Electrically lighted stars, crosses, candles or the like are in extremely bad taste, and the same applies to over-elaborate furnishings of other sorts. Florists' vases or baskets for flowers are never in order. The number and placement of these ornaments may occasionally be varied, except the cross, which of course is always central.

If the table is to be moved, and the minister to stand behind it at the time of communion, the cross and candlesticks had better be on a "retable," a shelf or ledge immediately behind it and slightly elevated. Otherwise, if the cross and the candles are merely taken away it means they are absent at the time their symbolic and teaching value should be most apparent.

When the architecture of the church permits, the cross may be suspended against a dossal behind the altar-table, embroidered, embossed, or sewed on the dossal, carved into a reredos, hung against or affixed to the back wall. The important factors are that it should be central, the cynosure of attention, and in good proportion to the remainder of the furnishings.

* * *

Altar or communion table—which? —and also where and how? Each church must decide for itself. We nonliturgical Christians have in these matters no set rules—no absolutes of what is "right" or what is "wrong." The criteria are beauty, good taste, and perhaps equally important, understanding whatever symbolism we choose to employ, that we may know why we do what we do before we decide to do it.

[†] There is a rather detailed discussion of this matter in the prefatory essay on Symbolism in Worship, "The Book of Worship for Free Churches." Oxford Press, 1948, pp. xiv-xviii.

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PUBLICIZING THE GOSPEL

Proven Media for Churches *

by Roland E. Wolseley

ASSUMING that the church organization is convinced of the need for interpretation of its work, that it has clarified its goals, and has set up a mechanism for providing such interpretation; it must decide these next questions: Through which media will it work to reach the public? How do those media function?

Which medium to use can better be determined after there is understanding of each medium and after deciding which can be most efficiently and economically employed in a given situation. Therefore in this chapter we shall give primary attention to the organization of the major media of communication, with special reference to their use by the world of religion.

An examination of the manner in which the media are organized would seem valuable because church workers often complain that the press does not understand the church and journalists, in their turn, just as frequently say that the church does not understand the press, does not know how it works, and makes unreasonable demands, as a consequence.

Probably it would be salutary if every churchman should do for a short time what Irwin St. John Tucker, known familiarly as Friar Tuck, does all year round in Chicago. This priest at St. Stephen's Protestant Episcopal Church of that city works on one of the Chicago newspapers at the same time that he serves his church. By the same token, it would be instructive, if feasible, for a church news reporter to work in a church office, make calls with a pastor, help on a finance campaign, make out conference reports, and perform some of the other duties of a local church. Unfortunately, such an exchange of pulpits, as it might be called, is not feasible. Both groups are too busy. Yet, in the long run, they might save themselves work all around by such an arrangement.

The exchange would be easier for the churches than for the press and radio to arrange, for churches far outnumber newspapers, magazines, and radio stations. In the United States there are about 1,750 daily papers, 500 Sunday papers, 8,000 weeklies, 11,000 magazines of all types and approximately 3,000 radio and television stations, with radio divided between AM and FM in a ratio of three to one in favor of the older (AM) type. The specialized press, which includes religious, trade, technical, labor, art, and other special-interest publications, adds several thousand more to the total of newspapers, since the magazine-format publication is included in the 11,000 figure given for magazines. Thus the total number of outlets in print or over the air comes to around 30,000.

Newspapers and magazines are organized similarly. Each is built around a departmental system including at least six major divisions: business or administrative department, advertising department, editorial department, mechanical department, circulation department, and promotion department. Some publications add art, research, photography, or other subdivisions.

Functions of the Departments

Magazines and newspapers differ in their relationship to the mechanical department. General newspapers, both daily and weekly, as a rule own their own printing plants and equipment; in the rural field, in fact, the operation of the plant often is first, the printing of the newspaper second, for job printing may bring in more revenue than the paper. In the consumer or general magazine world, however, this is not the situation. Only a few magazine companies own their own equipment. Instead, magazines hire printing firms to do the work for them just as churchmen may engage a printer to produce stationery. A few big firms, such as McCall's and Curtis, own printing plants, but Time, Inc., publisher of several of the largest circulation magazines in the nation, has contracts with printers in various parts of the United States to print, simultaneously, copies of each issue. Such an arrangement has its implications in the matter of speed, of workmanship, and of ultimate control.

Magazines are prepared weeks and sometimes months in advance. All big magazines are being prepared about three issues at a time; portions of other

(Turn to page 43)

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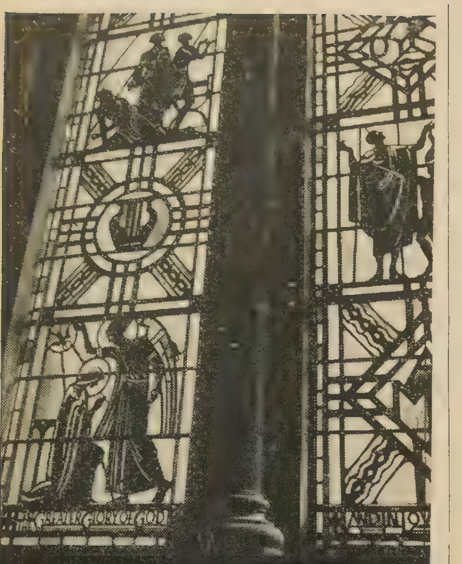
*This article has been condensed from the book, "Interpreting the Church Through Press and Radio," published by the Muhlenburg Press. It is used here by special permission from author and publisher.



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Windows designed and made in the Rambusch Studio-Workshop may be seen in these churches:
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All Saints' Church, Atlanta, Ga.
St. John's Church, Sharon, Pa.
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St. Paul's Church, Canton, Ohio
RAMBUSCH 40 W. 13th St. New York, N. Y.

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Complete with translucent bakelite church name panel, font of changeable letters, fluorescent tube lighting, flashing cross, rustproof metal case and posts for lawn. Write for our 72-page catalog of signs.
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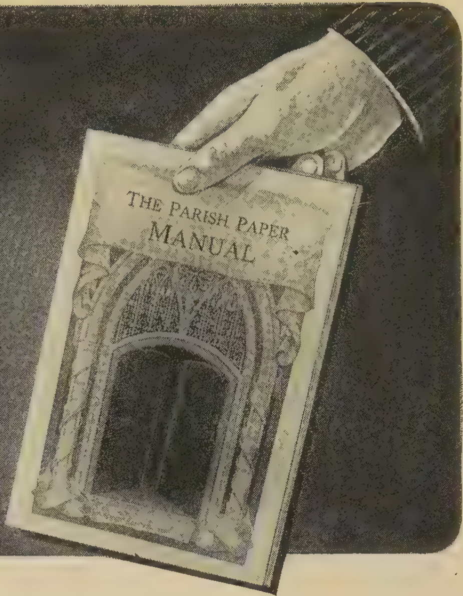
This may be *just* the book you're looking for



This free book tells you about a plan now being used by more than 400 successful pastors which made it possible for them to increase their church attendance from 30 to 60 per cent; to increase their church collections from 20 to 50 per cent; a plan that not only saves their time but also broadens their sphere of influence; a plan that enables them to present the Gospel to every man, woman and child in their respective communities.

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By visiting regularly every home, a parish paper rekindles enthusiasm for your church. It attracts those who do not attend any church service.

Attract and Hold the Young Folks

A parish paper gives the news of the Sunday school and makes the young people conscious of their responsibility to the church.

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A parish paper keeps you in touch with members, out-of-town members and non-members. It is your personal representative, entering every home in the community.

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It makes far more pastoral calls than you can ever hope to make personally. It brings joy and comfort to the sick and shut-ins. It keeps all informed.

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Do it NOW. No obligation, of course.

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USE THIS COUPON

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Church Bells
Peals Chimes Carillons
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Vanduzen Electric Bell Ringers

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The BELL RINGER, weighing approximately 100-150 lbs. (scaled to bell-size), is installed on the bell frame eliminating any necessity for alterations to tower.

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Portable
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ADDRESS IT QUICK
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Complete with Supplies

• Address *anything mailable*—tags, labels, envelopes of any size—with a swift, one-hand motion. Does one hour's work in 12 minutes at amazing low cost of 6c per 1,000 names! No messy inks, plates, ribbons! Money back if not satisfied. By HEYER, creators of fine duplicating equipment since 1903.

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Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

*Edited by Mrs. Joyce Engel**

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

To Parsonage Brides

by a Reader

EVERY autumn sees a crop of hopeful young preachers emerge from the various seminaries with sheepskin in one hand and a Bible in the other. Each is eager and anxious to be established in his newly assigned parish to begin a ministry which has been his dream and goal. The majority of these men have met, wooed and wed the girl of their choice. She is usually a woman of fine Christian character who is anxious to assist him in every way. Once they get to the parish they are apt to wake up with a start and find that they have more than they bargained for. But by the simple act of saying "I do," each has been initiated into a unique group of women known as "ministers' wives."

The twofold question to come up is: "Are we going to conform and lose our God-given individuality or are we going to find our own way of life in the parsonage, in the church and in the community? There must be a way which will permit us to use our own talents, enrich our own lives and those of others. Should we never express an opinion and become mere echoes of others; perhaps our lives will run smoothly but they will not be our lives. Too many pastors' wives have lacked the moral courage to be their own best selves and have become unhappy neurotics. One can see a sense of defeat on their faces. They have a fear of coming to grips with life. They fail to find the real compensations of the parsonage life.

What composite picture should the layman see in the pastor's wife?

He should see a Christian woman who is an example to every group in the church and community. She should be a companion to the lonely — one who sees loneliness in others and takes time out to speak a kind word, send a greeting, or to respond to a favor. The young men should see in her a portrait of the ideal they will wish for themselves when they marry. She should be "one who looketh well to the ways of her household." If she is young the aged should see in her a ray of sweetness and light. The young married people will find her counsel and advice helpful with their family problems. Sharing her problems and letting them know that parsonage families are human will encourage others. Yet there are intimate experiences of her life kept for her own. The sensitive minister's wife can foresee the needs of others far better than her husband. She can help him in this most serious part of pastoral activities. Yet she must be cautious and never yield to a human desire to pry into the affairs of others.

She will do church work, of course. But what? Each must decide for herself. Each woman has different endowments. These should be put to work where they will be most helpful. Inherent good taste and cultured modesty should distinguish her services. She must find her niche, where she will be most happy and render the greater service. If jealousies and/or other factors make her services unappreciated she can always relax with books and music and deepen her cultural life. One thing the minister's wife must do. She must be bigger than her surroundings.

The minister's wife should live such a life that she offers an example in family life, devotional practices, thrift, industry and stewardship.

She will need to have first-hand experience in prayer and devotional practices which help the adjustments of one's personality to the life which will be hers.

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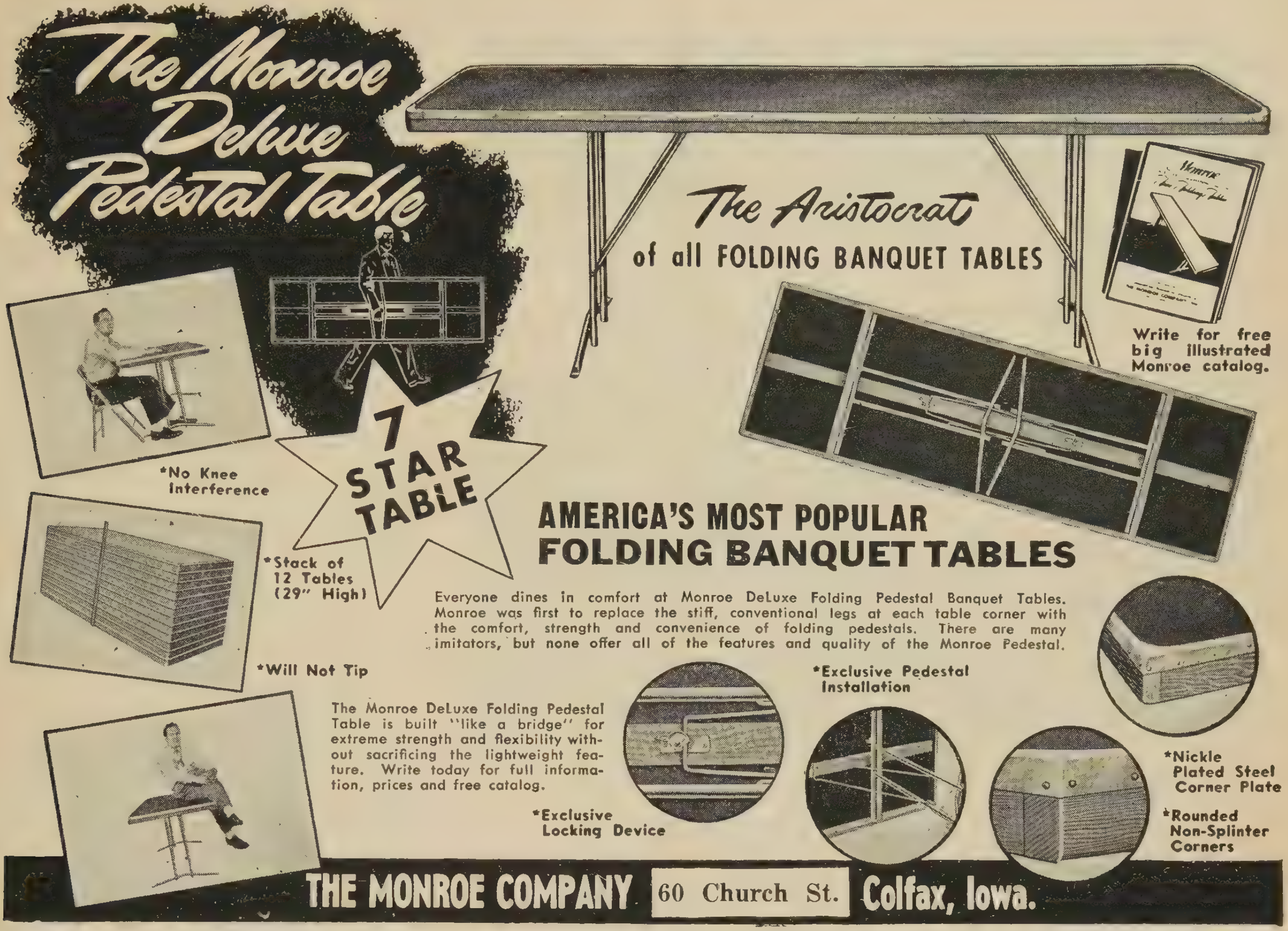
*Mrs. Engel may be addressed at Route 2, Georgetown, Texas.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The Aristocrat of all FOLDING BANQUET TABLES

Write for free big illustrated Monroe catalog.

7 STAR TABLE

*No Knee Interference

*Stack of 12 Tables (29" High)

*Will Not Tip

AMERICA'S MOST POPULAR FOLDING BANQUET TABLES

Everyone dines in comfort at Monroe DeLuxe Folding Pedestal Banquet Tables. Monroe was first to replace the stiff, conventional legs at each table corner with the comfort, strength and convenience of folding pedestals. There are many imitators, but none offer all of the features and quality of the Monroe Pedestal.

The Monroe DeLuxe Folding Pedestal Table is built "like a bridge" for extreme strength and flexibility without sacrificing the lightweight feature. Write today for full information, prices and free catalog.

*Exclusive Locking Device

*Exclusive Pedestal Installation

*Nickle Plated Steel Corner Plate

*Rounded Non-Splinter Corners

THE MONROE COMPANY 60 Church St. Colfax, Iowa.

Proven Media for Churches

(From page 40)

issues are planned as much as six months and a year in advance. The editors order manuscripts and illustrations for any number of future issues, particularly covers and seasonal materials.

Copy for some pages is received from several days to two weeks early even in newspaper offices. Editorials, much of the society news, special pages such as those devoted to gardening, fashions, and cooking, are sent out to be set in type the day before publication. On efficient and businesslike publications, literary and other feature pages are prepared as much as a week before the public sees them. Thus, on an afternoon paper's schedule, the morning of the day of publication is taken up mainly with the handling of fresh copy—news and other material unavailable earlier. The mechanical department receives these manuscripts on a similar schedule, and readies them for advance or last minute printing as possible or necessary.

Editorial, mechanical, and advertising departments have been likened to a three-legged stool. Remove any leg and the stool will not stand. Remove any of the departments, or interrupt its schedule, and the publication cannot be issued. The mechanical department must have the co-operation of the other two if it is to do its work; the advertising and editorial departments can produce the most readable and effective copy man has ever seen but if there is no mechanical department to convert the copy into newspapers and magazines the world will never appreciate what has been written and photographed, for it will not see it. This is why printers' strikes were more effective before substitutes were found for some of the mechanical processes, as demonstrated by the long typographical union strike in Chicago in the late 1940's. Although the substitute (engraving the copy instead of having it set by automatic type-setting machines) left much to be desired, it enabled the Chicago general newspaper publishers to continue issuing several editions daily.

Most Publications Simply Planned

Such an elaborate breakdown describes, of course, only the largest publications. The majority of newspapers and magazines in the United States, it is fair to say, have simple organization plans. The country or community weekly, which outnumbers the general or city daily by about four to one, usually consists of one or two persons in

Checker COAT and HAT RACKS

Checker Wardrobe equipment keeps wraps "in press" and aired on spaced coat hangers; provides individualized spaces for hats on ventilated shelves; has checkroom efficiency that assures large capacity in small floor space. The 5-ft. portable unit shown above accommodates 50. In the Checker line you will find an efficient answer for every church and Sunday School wraps problem—units ranging from 6 place costumers to complete checkrooms and including NEW Special Primary Department Racks for little children.

Write for Catalog No. CK-33

VOGEL - PETERSON CO.
624 So. Michigan Ave., Chicago 5, Ill.

KEEP FLOORS EXTRA SAFE!

Finish with Johnson's slip-retardant Shur-tred

Positively reduces slip hazards on all types of floors!

Only Johnson's Shur-tred offers you all the features you want in a safety finish!

Johnson's Shur-tred has proved itself through regular use on all types of floors in buildings and institutions throughout the country! On asphalt, rubber tile, linoleum, terrazzo, wood, concrete, etc. In hospitals . . . schools . . . shops . . . office buildings . . . manufacturing plants. No other floor finish has ever won such immediate nation-wide acceptance!

Only Shur-tred offers top slip-resistance plus all the qualities of the finest no-buff finish: brightest shine, toughness, high water-resistance, *not* tacky, *not* gritty, full protection, easy application, quick drying.

FREE booklet on floor safety!

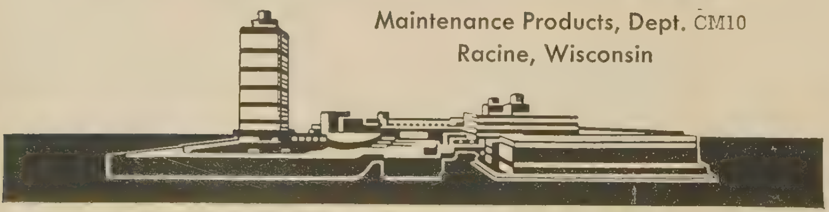
FACTS
about floor safety

"Facts about Floor Safety," a new, important 20-page illustrated booklet, is yours for the asking—even a large quantity for distribution. It provides for the first time COMPLETE *information on all aspects of safe floor maintenance! Comes in handy 5 x 7 pocket size.* SEND TODAY!

New color sound-slide film, *"Facts about Safe Floor Care," is now available. Upon request, we will arrange to have this important film shown to your maintenance personnel. Write to:*

S. C. JOHNSON & SON, INC.

Maintenance Products, Dept. CM10
Racine, Wisconsin



the editorial department and maybe two or three to take care of the work of all other departments. Thus there is overlapping. That is, the editor may sell advertising space as he goes around town picking up personal news or the man in charge of advertising may collect news items as well as help run the printing press on Wednesday night.

Only about 100 magazines are large enough to have well-developed departments. Thousands of trade journals, house publications, science magazines, and others that deal with special interests, have staffs of from five to fifteen persons and leave much of the routine work to advertising agencies, promotion companies, printers, and distributors. As with the rural newspaper, the ordinary magazine expects its staff members to perform multiple and varied duties.

Sources of Revenue

Whether the publication be newspaper or magazine, its main revenue source is its advertising, with circulation second, and sales of reprints, special publications, yearbooks, and manuals last. Once, circulation revenue was negligible; often it was a department that lost money, so far as direct revenue was concerned. But with the growth of circulations in the United States of both newspapers and magazines and the increase in per copy and subscription rates the press has come to expect 30 to 50 per cent of its earnings from its circulation department. Some newspapers and magazines obtain even more: *Reader's Digest,* the magazine with the largest circulation in the world, derives only circulation revenue from its United States editions and is a financially successful and wealthy publication.

Churchmen enthusiastic about the power of print often do not know that a magazine can have too much advertising, if the rate at which the space is sold is too low to offset the cost of production. Nor do they realize that a publication can have too much circulation, if the cost of production per copy is so great that it cannot be offset by direct revenue. *Life,* for example, sold advertising space during its first year on a basis of 350,000 circulation, but that picture magazine was more popular at once than its publishers, Time, Inc., had anticipated. The firm is said to have lost about one million dollars during that first year because it cost so much to produce the magazine in proportion to the returns from advertising and circulation. *American Boy,* a magazine which undoubtedly was childhood reading for many of today's middle-aged churchmen, died when it had 300,000 circulation. It had lost so much advertising to radio that its owners could not continue to send so costly a magazine to such a large number of subscribers. *Sports Illustrated, Science Illustrated,* the newspapers *PM* and the *New York Star* and many other magazines and newspapers that ceased publication in the late 1940's did so for similar reasons. There were no notable cessations of religious publications because few magazines and papers of religion are expensively produced and few of them are involved in big advertising contracts, the removal of which would cut away the necessary, strong financial support.

An example of the opposite situation in the religious field is the Methodist devotional bi-monthly and the most widely circulated religious publication in the United States, *The Upper Room.* For many years it has been sold for five cents a copy and has not carried advertising. But it is essentially an inexpensive publication to produce and its distribution system is ready-made, being mainly the ministers, churches, and church schools of the denomination. Thus it has achieved the surprising circulation of more than three million copies per issue and has been able to add high profits to its publisher's accounts.

The circulation department brings in money by the direct sale method. Newspapers and magazines differ, however, in the way this selling is accomplished. Being local publications, newspapers do little business by mail, making their sales by home delivery and from newsstands. Home delivery can mean running a truck into country areas and poking the paper into tin cylinders mounted in front of farm houses. It also may be a "little merchant" tossing the paper on the front porch of a house in an urban center. Popular national magazines do a heavy business on newsstands and an even larger one through the mail. Consumer as well as specialized magazines both depend upon the mail for delivery. This is especially true of the approximately 2,000 trade publications and the additional thousands of other specialized periodicals, including the religious magazines and newspapers. The dependence upon the mail system accounted for the opposition of religious publishers and editors, in 1951, to the proposed increase in second-class mailing rates. Had increases, as originally requested by the postmaster general, been placed in effect, scores of religious publications would have had to cease operations or find subsidies to offset the high cost of mailing.

Advertising, too, is a direct money-maker. But the rest of the departmental family is a money-spending group. The others, strictly speaking,

KEEP FLOORS EXTRA CLEAN!

Clean with new Johnson's Emerel Super Cleaner!

Cuts all dirt lightning fast... without scrubbing!

JOHNSON'S Emerel SUPER CLEANER CONCENTRATE

Johnson's Emerel takes the toughest cleaning jobs in split-second stride. Mop Emerel on and just watch it cut oil, dirt, grease instantly. No scrubbing is necessary. *In less than sixty seconds,* the Emerel solution is ready to remove, along with all dirt, grime and surface stains.

Even in cold or hard water, Emerel acts instantly and cleans completely. Ideal for heavy traffic areas and for *all* types of floors: terrazzo, marble, ceramic and vitreous tile, asphalt and rubber tile, wood, linoleum, etc. Makes for fast, safe cleaning of walls, woodwork, or any washable surface. *Deodorizes all surfaces* thoroughly. Costs only pennies per gallon.

Write today for FREE Emerel demonstration!

SPECIAL OFFER on Johnson's Floor Maintenance Machines

SUPER 16...*Save $100!* *(regularly priced at $330)* **$230.00** *with any order for 100 gals. of Johnson's maintenance products*

Husky, versatile ¾-H.P. motor breezes through all floor jobs. Cuts costs.

SUPER 12...*Save $55!* *(regularly priced at $225)* **$170.00** *with any order for 55 gals. of Johnson's maintenance products*

Easy to handle—does all floor jobs. A *must* for medium floor areas.

Send for:
- *new free booklet on floor safety!*
- *color films on safe floor maintenance (see advertisement on opposite page)*

For all the facts about Emerel and floor machine offer—*write to:*

S. C. JOHNSON & SON, INC.
Maintenance Products, Dept. CM10
Racine, Wisconsin

Goes on FAST — with lamb's wool applicator.

it's new
it's Here!

HIL-TEX

HILLYARD'S Sensational Seal!

TAKES THE GUESS AND WORK OUT OF RESILIENT FLOOR CARE!

At last! A seal to ease maintenance, prolong life of asphalt tile, rubber tile, all floors of a porous or semi-porous nature (including terrazzo and cement, with the exception of wood). HIL-TEX fills pores and hair cracks to provide a smooth even surface, preparing a bond between the floor and the surface treatment.

HIL-TEX has been thoroughly tested "ON THE FLOOR" IN HOSPITALS, SCHOOLS, INSTITUTIONS, INDUSTRIAL AND COMMERCIAL BUILDINGS!

The Low Cost Protection You've Been Wanting for Floors

- one coat takes the place of many expensive finish coats.
- complete protection against water, dirt, grease.
- tremendous coverage (1,500 sq. ft. on some floors).
- brings to life colors which have become dull or faded. Won't soften or bleed colors.
- saves maintenance time.
- resists deterioration from spillage as alcohol, gasoline, mineral spirits, paraffin oil.
- is not harmed by acid or alkaline salts (present in certain floorings), staves off obsolesence of floor. Hil-Tex is highly resistant to ozone or fading action of Ultra Violet Light.

SAFETY MEN APPROVE IT . . . with an "anti-slip" coefficient of friction 50% greater than minimum insurance requirements (non-flammable) (U/L)

FLOORING CONTRACTORS RECOMMEND IT . . . contains no solvents, caustic, acids, other ingredients to injure or wear out sensitive surfaces.

MAINTENANCE MEN PRAISE IT . . . keeps floors in A-1 condition at all times with only half the work.

ARCHITECTS SPECIFY IT . . . for floors of greater beauty at a minimum cost to clients.

RUBBER FLOORING MANUFACTURERS ASSOCIATION ENDORSE IT . . .

SEE OUR CATALOG IN SWEET'S

See for Yourself What HIL-TEX can do!

MEMBER

On Your Staff, Not your payroll!

MAIL THIS COUPON!
FREE DEMONSTRATION!

Hillyard Chemical Company, Dept G 1-10
St. Joseph, Missouri

☐ Please arrange for a FREE HIL-TEX demonstration on a..................floor.
☐ Send me **all** the facts about Hil-Tex.

Name............................Title................
Institution..
Address..
City.............................State................

do make money for a publishing firm, but their method is indirect. Few publications, after all, are bought for their advertising alone, although in specialized publications the advertising actually amounts to "newsvertising." Yet the non-advertising content is the chief reason for being, especially in religious publications, whose motive is promotional and propagandistic rather than revenue-earning.

Radio Organization

Radio organization in most respects is entirely different from that of the publication world. Confining ourselves still to the United States, it must be noted that radio, like all other types of communication media, is privately owned and operated, whereas in many other parts of the world it is state-owned. An important (and misunderstood) exception is Great Britain, where radio is only indirectly government controlled. The British Broadcasting Corporation is not a government department, but an autonomous public corporation, on a non-profit basis, and operates under a royal charter subject to renewal by Parliament every decade.

Although United States radio is completely private and there are no franchises, it is under some government control from which the rest of the communications industry is free. Radio sets are not taxed and there is no government subsidy but stations must hold licenses issued by the Federal Communications Commission. These licenses are granted for three-year terms. Newspapers and magazines need not be licensed to operate. The Commission is empowered, among other things, to describe the nature of the services that each station may perform, to ascribe frequencies for individual stations and classes of stations, to determine the power and the call letters, and to study new uses of radio.

Just as there is a similar organizational pattern for newspapers and magazines, regardless of size, so there is for radio stations. Generally there are four departments: management, engineering, programming, and sales. Roughly these might be compared with the newspapers' and magazines' departments thus: management corresponds to administrative; engineering to mechanical; programming to editorial and advertising; sales to advertising, promotion, and circulation. Likewise, depending upon size, the personnel may be large and divide all the functions one by one, or small and overlap on the duties within departments.

Of special value to church people and others who wish to make use of radio as well as printed journalism is the knowledge that radio stations fall into three groups: the nonaffiliated commercial, those with network affiliations, and religious and educational stations. There are organizational differences between these types.

The third group—religious and educational stations—is of direct interest here. But they are few in number and in the hands of specific bodies or individuals that do not provide an outlet to the local church unless that church happens to be of the same denomination and in the city where the station is operated.

About thirty stations of this type were in operation in 1949; they were propaganda agencies for their owners, as is to be expected, but a few sold commercial time. Two of the better known in the list are WWL, New Orleans, owned by the Jesuits of Loyola University, and WMBI, operated by Moody Bible Institute, Chicago. Others were in Los Angeles and Pasadena, California; Denver, Colorado; Boone, Iowa; Lapeer, Michigan; St. Louis, Missouri; Zarephath, New Jersey; Brooklyn, New York; Richmond, Virginia; Seattle, Washington; and Appleton and Green Bay, Wisconsin. Some are owned by a local church, or a religious leader, but most of them are run by religious groups, generally a denomination, or a subdivision thereof. Religious broadcasting was affected in a way not finally known as this book went to press in 1951 when a hearing examiner of the Federal Communications Commission recommended that the Committee refuse to grant a license sought by a church. Granting of the application by the Reorganized Church of Jesus Christ of Latter-Day Saints was ruled a violation of the First Amendment to the Constitution, which guarantees church-state separation. The Supreme Court decisions in the Everson and McCollum cases were cited. If the Commission wished, it could outlaw all religious radio stations; some interpreters of the ruling believed it can be used to show that religious broadcasts on any radio station violate the Constitution.

The organization of radio networks and of publication chains or groups is complex; understanding it would not aid most churchmen in their use of radio as an interpretative tool. The effect of such joint ownership and operation is standardization of content, which is both a disadvantage and an advantage to local groups seeking co-operation from networks and chains. The organizational plan is not unlike that of an individual unit, but it operates horizontally instead of vertically only. There are internal benefits to network organization of radio stations or group organization of newspapers and magazines which must not be overlooked, such as lower costs and wider distribution for advertising.

Philosophy of Press and Radio

Economic necessity explains, for the most part, the objectionable features of the press and radio as communications institutions. If press and radio must achieve and maintain financial solvency, as all unsubsidized institutions must in our economy, they must be permitted to print or broadcast what will enable them to be solvent. Their owners, under such a system, must be trusted to avoid disseminating what is harmful to the public as a whole, subject to legal restraints which experience has found imperative. The owners of press and radio usually stop short at distributing in print or over the airwaves conventionally vicious materials. In the opinions of some critics they should eliminate many more.

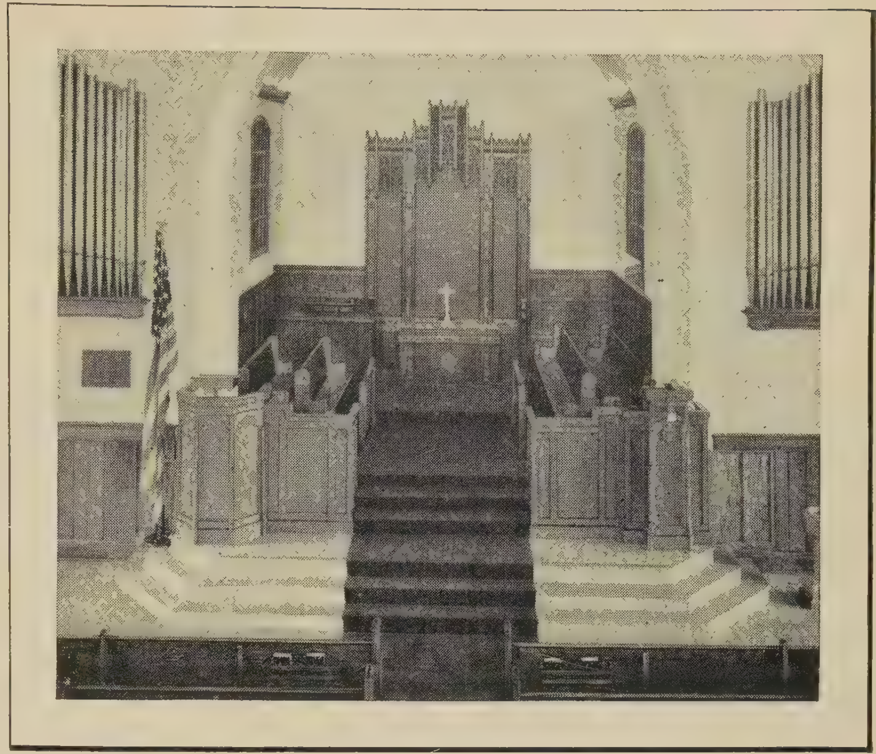
Joy Elmer Morgan, editor of the *Journal of the National Education Association*, told the members of the NEA at their 1949 convention in Boston, for example, that "in most cases" comic books, movies, radio and television are guilty of "commercial exploitation and violation of the child mind." He said that these media of communication "are filling children's minds with the trivial and the unreal. In most cases the primary motive is not the perfection of child life but the making of money."

Other critics have added to Dr. Morgan's list certain comic strips, particular types of news pictures, radio soap operas and biased news accounts. Churchmen are naturally sympathetic with the educator's viewpoint in such a situation and understand the problem the journalist is facing. To remain solvent the press and radio must give the public what it wants or at least what they think the public wants. If they give the public what it wants, as they see it, they may not be able to find space or time to give it what they may, in their best moments, want it to have despite public desire or what church people think it should have for its own good.

Considering the long record of public indifference to publications and radio stations that have sought to give the public something better than is ordinarily wanted, who can be harshly critical of the journalist who strikes a middle road or compromises?

The Religious Press

The religious press is a member of what sometimes is called the specialized press. It consists of newspapers and magazines published by or for persons of religious interests. Their number is not certain, the uncertainty occurring because of difficulty of classification.



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The Sunday bulletin or leaflet showing the order of service, announcements for the week, and other such information, is a publication in the sense that any issue of a press is a publication. As many as 100,000 of these may be printed or otherwise regularly reproduced in the United States. The parish paper is a religious publication in a truer sense. About 30,000 are issued weekly and monthly. Most denominations have one or more internal publications that can be likened to industrial house publications. From 1,400 to 1,500 such publications exist. Since the external religious newspaper and magazine are the most complex of all, their organization needs most attention here. (Their production is closely like that of any secular publication of similar format; consideration of that aspect can be left to volumes on the techniques of the secular press.) The church bulletin and parish paper as a rule are the work of one or two individuals only, and have the simplest of organization.

The largest religious journals are organized precisely as are other big publications. *The Christian Science Monitor*, in so far as it is to be considered a religious journal, operates much like any other newspaper. Two essential differences exist: one is that the average religious publication has a smaller personnel and a less well-defined operating plan than the general or consumer publication, and the other that group ownership and operation are much more common in religious journalism. (It is not unusual for a denomination to finance, edit, print and distribute a whole set of publications serving various interests in the constituency.) The significance of these organizational distinctions is that the first makes for poorer workmanship and the second for better workmanship but greater standardization and denominational censorship and control. The religious publication differs from the secular in these ways also: 1. It can obtain support on a basis of group loyalty but not an intense readership. 2. Its circulation department need not consider newsstand sales too seriously. 3. Bulk distribution through Sunday schools and other groups is available. 4. Mail circulation, that is to say, direct mailing to individual subscribers, is at a minimum.

Denominational publishers, to a surprisingly large extent, own their own printing plants, so that the organization of the mechanical department is more complex than in the case of many secular papers and magazines.

Other Media

Newspapers, magazines and radio stations are the leading media available for ready interpretation of the church but they are by no means all. Wire services, syndicates, advertising agencies, motion picture companies, television stations and public relations offices are channels also. Each is organized more or less departmentally, as is business in general. Wire services, using the Associated Press as an example, gather and process news and features and send copy by telegraph, radio, mail and messenger to members or subscribers. Newspapers, magazines and radio stations are their chief customers. Branch offices, known as bureaus, cover the world. Religious information is part of the total knowledge communicated, but usually only a small part.

Syndicates, which have assumed increasing importance in church interpretation, likewise serve press and radio with copy of many kinds, but usually emphasize features, editorials, pictures, special columns, and other largely non-news types of material. They work through central offices chiefly, but some maintain bureaus or branches.

Advertising agencies are set up to prepare and place paid advertising. They buy space in newspapers and magazines, on billboards and car cards, purchase time on the air, or space on a television screen, or see to the preparation of special printed pieces, or motion picture films, and arrange special events.

Public relations offices, variously known as publicity offices, press agents and public relations counsels, are advisers in the use of the various other media. They will undertake to produce the material needed, and work with press, radio and advertising agencies to accomplish the goal of interpretation.

The answer to the question posed at the outset of this chapter—Which medium shall the church use?—cannot be answered by naming any one of the media.

No one medium can accomplish all that is desired. Some are inherently more effective than others. Believers in the virtues of visual education, for example, are certain that great use of audio-visual aids is imperative. They are right. But some persons whom the churches wish to reach can be reached only via the printed word, for they live in communities so small and undeveloped that motion pictures and wire recording machines are expensive luxuries. The choice of media, therefore, depends upon the amount of money available for interpretation through print and radio, the personnel available for carrying out the plans, and the capacity to respond of the people who are to be reached, or, as the business world puts it, "the nature of the market."

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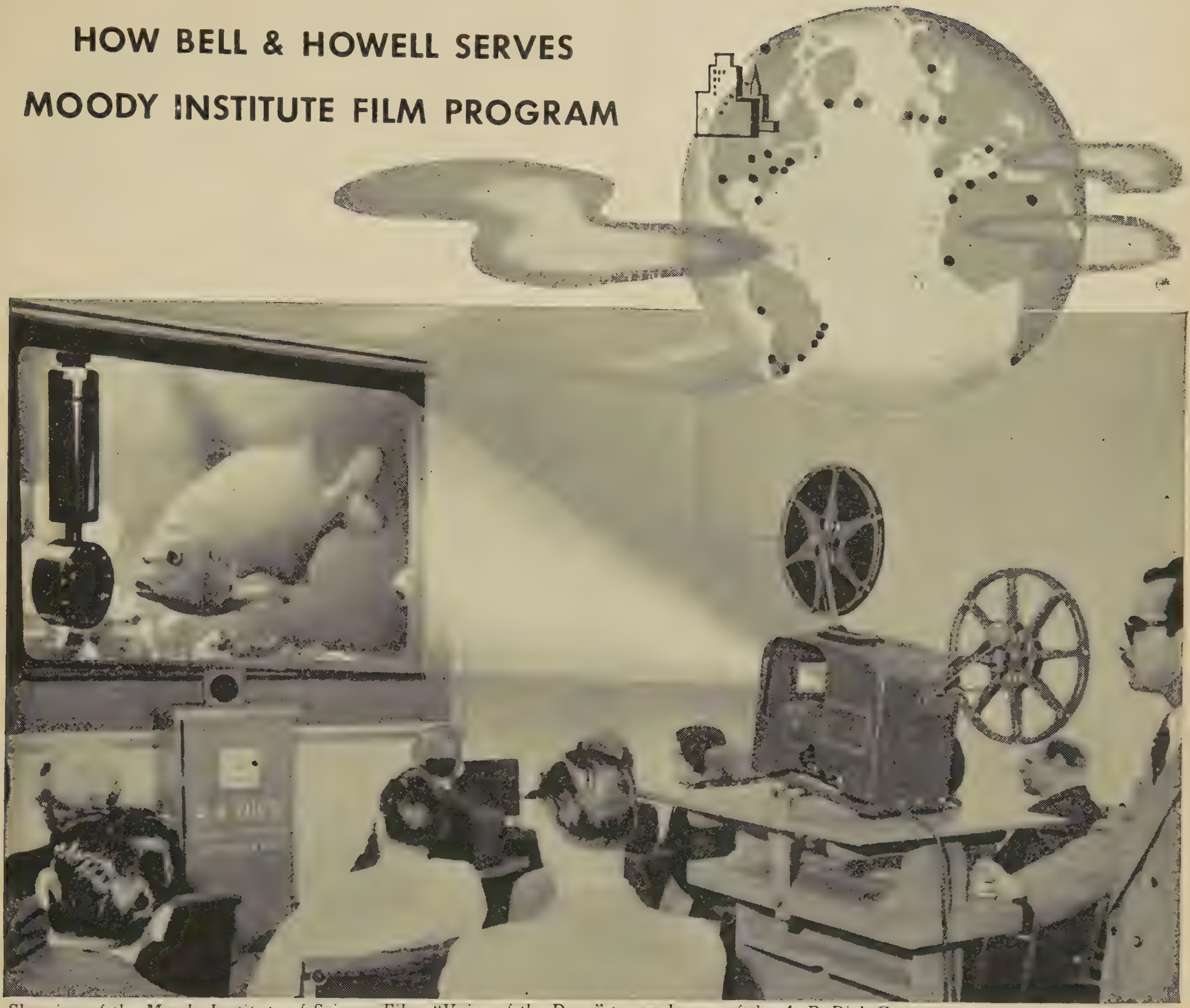

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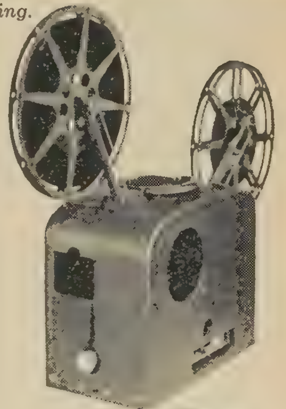

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SERMON STARTER

Perspective for a Time of Darkness

On my watch-tower I will stand, at my post upon the turret, watching to see what he will say to me, what answer he will offer to my plea.—Habakkuk 2:1. Moffatt translation.

THE late bishop of the Reformed church in Hungary, Dr. Laszlo Ravasz, has often compared the soul of man to a peculiar bird. At one moment the soul of man is like a sea-gull which delights to frequent the sea and feels at home only among the boisterous waves and the roughness of the sea. At another moment it can be like a dove, symbol of purity and gentleness, desirous only of peace and repose. Other times it resembles the skylark, running and skipping, full of life, happy, it seems, only when singing. Then there are times when the human soul is like a raven; it wants only to destroy and bring decay in its wake, as if this death instinct only could move it to satisfaction. But whether we liken the soul of man to the sea-gull or the dove and to the skylark or the raven, there is one thing which they all possess in common —they all have a home. The birds have their nests. The soul of man has God as its refuge. Whether it stands for war or peace, for life or death, the soul of man has a home in God, whence it originated, and to which it shall return after years of homeless wandering.

Such a soul possessed the spirit of that ancient prophet, Habakkuk. His was a "proud and fearless soul." He regarded himself as the spokesman of humanity at the tribunal of God, unlike the prophets before him, who spoke against the people on the side of God. He was part of the human solidarity with all its woes and miseries. He said, in effect, O Thou, Eternal, how long shall I cry and Thou wilt never hear? Why must I look on at oppression? How long, O Thou, Eternal? How long wilt Thou permit tyranny and war, and let nations "make power their God"? Must the tragedy go on forever? How long . . . How long, O Thou, Eternal?

He was bold to raise the "prophecy of darkness," because the conditions of men were such that they cried to be heard and helped. There is an earnest desire, an urge — if you will, that prompts him to raise these queries. It is the desire for a perspective to overcome the darkness which beclouds the life of his people. They are sick of the "destruction that wasteth at noonday." He is a contemporary of Jeremiah, a time when the world is in an uproar, with the nations at war; it is a world at strife with the Jewish nation about to fall. What do we do in utter darkness? What do we do when the foundations of life are sinking and cultures are crumbling, and the vitality of mankind has been spiritually wrung dry? How long must the tragedy go on? His soul is like the raven and the sea-gull, but even Habakkuk is tired of war and destruction; he wants to be like the skylark and the dove; he wants only life and peace. Hence the urgent need for a perspective, for he longs to make life meaningful and peace gentle.

This thirst for a perspective is made evident in the words of our text: "On my watch-tower I will stand, at my post upon the turret, watching to see what he will say to me, what answer he will offer to my plea." Uttered in a period of insecurity when men were destitute even of hope, these words reveal the longing of the human soul for a perspective — the perennial preoccupation of the soul with God. He longs for a point of view; he needs a world outlook or what the Germans call, weltanschaung. Note where the fearless prophet goes for his perspective? To his watch-tower, to his post upon the turret — there to wait, and to watch, and to see what answer God will offer to his plea. In this highly symbolic gesture, one can readily compare him to the forest ranger, who has his tower far out above timber line, as he watches protectively for forest fires or for smoke, the sign of fire. Only that Habakkuk's interest is no longer in protection, as it is his dire need for a perspective by which to live in times of darkness.

Many critics would decry this gesture as the weakness of "quietism," which to them smacks of corruption, even as the word "appeasement" does in politics. Of what use is it to wait on the Lord to renew one's courage? Of what use is it to wait and to tarry, to watch and to see when the world lives in terror of an imminent atomic attack? What we need in a world torn by strife, they tell us, is not the quietism of the Quaker type, but action and speed and hearty resolve.

But such an attack against Christianity is no longer tenable. For what is needed in a world torn by strife is a new perspective — a vision to lead us through paths unknown. We have come to this impass precisely because men were visionless in dealing with the problems of our day. And the place to get that new perspective is from God, who makes all things new, as His Son testified of old. It is in "turning the soul homeward" that men are blessed with vision.

Often have I heard it said that great men are great not so much for their voluminous output nor even for their systems of thought, as it is for their perspective or initial point of view. They have a standpoint from which to observe the conditions of men; they have convictions by which they are guided. It is this point of view which becomes the determining factor of their greatness.

What do you think is the motivating power behind Russian aggression today? It is their communist perspective. They see the whole world as a potential Russian camp where the materialistic philosophy of Marx, Lenin, and Stalin will be permeated. Man, to them, simply becomes an economic animal, who can live by bread alone. He has no soul, and lives only to please the state. Everything within the bounds of that potential Russian camp is to be used as blocks and bricks to build the giant edifice called the state, to be ruled by a dictator and a few handful of men on the Politbureau.

What do you think is the motivating power behind Christian science today? It is their perspective, which is the point of view of Mary Baker Eddy. They look upon evil and sin as something powerless and helpless. Whereas we know from experience that it can cripple lives and stun the growth of men and make of them all Peter Pans. But that perspective colors all their thinking and preaching.

What was it that gave Sigmund Freud such a wide popularity in the modern world? It was his perspective of the unconscious mind of man. He saw it as the "roaring inferno," capable of leading men to destruction. He devised means of studying it and controlling it through the technique of psychoanalysis. He opened up a whole new field of study for the modern mind, having made articulate his point of

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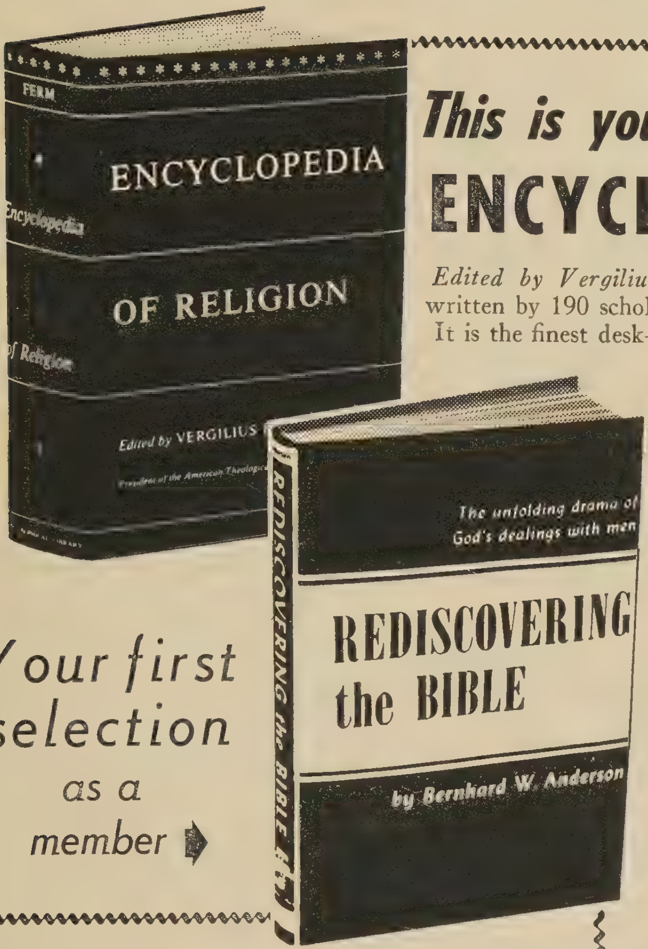

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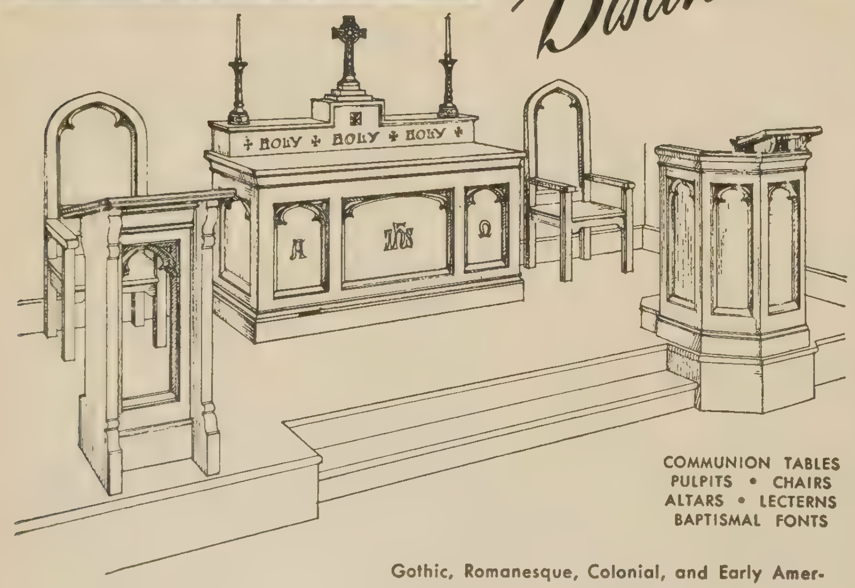

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view on repressed thought and hidden passions.

Which leads us to the conclusion that there is power in a perspective; that it can be of practical use in time of darkness, when coupled with action; it can be the lamp that takes us through paths of darkness and confusion.

That is precisely what the ancient prophet, Habakkuk, sought after. With the persistent faith of a Jacob and the patience of a Job he awaited an answer from the Eternal. When God answered him it was in words to this effect: Write your vision, and make it plain upon the tablets; engrave it so that one may read it while on the run, for the vision is sure to be fulfilled.

What was the content of that vision? "The just shall live by their faith." The echo of that voice reverberated down through the centuries. It was heard by Jesus, then by St. Paul, who recorded his interpretation of it in Galatians and Romans. It became the motto of Luther's life and the support of the Protestant tradition. The righteous man, the just man, shall continue to live even through periods of darkness, because he will have gotten his perspective from God.

Now do you see how such a perspective would help a man in trouble and confusion, worrying fretfully and anxiously about the life of his people? A meaningless life is a life without perspective. Man shrinks from darkness and confusion he looks on with terror and fear, as a government would in a state of anarchy.

Why do we need a perspective? Here the contemporary of Habakkuk can come to our assistance. Jeremiah lived and wrote in the same troublesome period of history. When Judah was falling he accused the people of apostasy. They were a covenant people who betrayed their holy relation with God by faithlessness. Therefore hopelessness was the harvest they would reap as a result. "They went after empty idols and became empty themselves." They went after futility and their lives took on the aspect of futility. They went after useless things and they became useless themselves. There is great principle involved here; namely, you become like the thing you pursue. Just like men who practice evil have the look of evil men about them and become corrupt at the very center of their personality. Modern psychology would confirm every bit of this ancient wisdom. Hence the crying need for a perspective: we become what our point of view directs us to become. The communist's point of view leads him to battle the capitalist to the disregard of human life, his own included. Just as the Nazi perspective led the Nazis to exterminate the Jews. Or the Christian scientist's point of view leads him to defy the aid of a physician in time of physical danger. There is power in a perspective—the power to drive our life into its frame of outlook. If it is the wrong perspective, our lives will go in that wrong direction.

In times like these when survival is the keynote of human life — a good perspective is the best weapon we can possess. For the Christian, it is faith which gives us that perspective. Hence we come to view the world with the eyes of Jesus, a Paul, a Luther; we take on their likeness and loveliness, and after some serious living, perhaps even some of their spiritual maturity. The turning of the soul homeward for a perspective is the secret; climbing on one's watch-tower and standing on the turret is the real solution. The Lord of life will be sure to bless, as He blessed Jacob, and Habakkuk.

Notice what a changed view Habakkuk possessed after the vision; he dared to have a faith that "embodied perplexity." "Though the fig tree may not blossom, though no fruit is on the vine, though the olive crop has failed . . . and in the stalls no cattle lie, yet in the Eternal we will find our joy, we will rejoice in the God who saves us." It was the perspective from his watchtower that enabled him to face the utter darkness of plagues and wars, and that with a "faith that embodied perplexity."

One writer puts it aptly when he writes: "A root in the finest soil, in the best climate, and blessed with all that sun and rain can do for it, is not in so sure a way of its growth to perfection, as every man may be, whose spirit aspires after all that which God is ready and desirous to give him. For the sun meets not the springing bud that stretches forward toward him with half that certainty." Here is the assurance you have been waiting for: if you need a perspective badly enough, God will be sure to bless, and to bless you with the vision of a Habakkuk.

Whether the soul of man resemble the sea-gull or the dove, and whether it be like the skylark or the raven—it has one thing in common with all men and the birds, in that it has a home. For the birds it is their nest; for the soul of man it has God for its refuge. His shield becomes the soul's perspective in times of utter darkness.

—From an address by William Horosz, St. John's Church, Hollidaysburg, Pennsylvania

POETIC WINDOWS

Ideals

Some men deem
Gold their god, and some esteem
Honor is the chief content
That to man in lufe is lent;
And some others do contend,
Quite none like to a friend;
Others hold there is no wealth
Compared to a perfect health;
Some man's mind in quiet stands
Where he is lord of many lands:
But I did sigh, and said all this
Was but a shade of perfect bliss;
And in my thoughts I did approve
Naught so sweet as is true love.

— Robert Greene

A Roadside Tree

It's a wonderful thing
To be a tree.
There's nothing else
I'd rather be.

Amidst my leaves
The sunshine plays;
The rains and snows
Delight my days.

My roots strike deep
In nourishing soil,
I stand serene
While others toil.

My grateful shade
To all is free.
I'm glad that I'm
A roadside tree.

— Adeline H. Jacobs in *Cornell Plantations*

Autumn Reverie

The distant hills are dim through faint blue haze.
Silent cloud shadows darken far-off fields.
A stillness. such as only autumn yields,
Pervades the countryside. The fence-rows blaze
With crimson sumac. Goldenrod displays
Proud banners, while the lordly thistle yields
A purple touch, where roadside jungle shields
The aster's amethyst through lambent days.

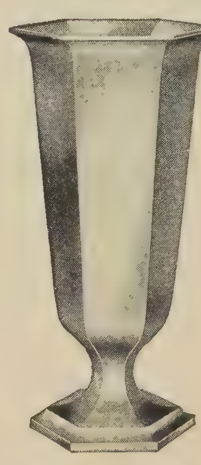
Such beauty, such exquisite artistry,
Came it by chance or blind mechanic power?
Truly, an Artist lovingly has wrought,
Along earth's byways, autumn's panoply.
Think not that man, in one destructive hour.
Can all that Love has fashioned bring to naught.

— Jane Crowe Maxfield

SELECTED PROSE

The Saints

Christ coupled the saint and the child, teaching that each is specially close to heaven, and thereby possesses a special insight and a special blessedness. Saintliness and childhood are alike in that the key to their peculiar Paradise is humility. Both are capable of perpetual wonder and gratitude for common things because fundamentally both are humble. Clearly there is an intimate and significant link between the two. It does not matter that spoiled children can be little devils; what matters is that the unspoiled child is in a profound sense a miniature saint. It does not however follow that the character of



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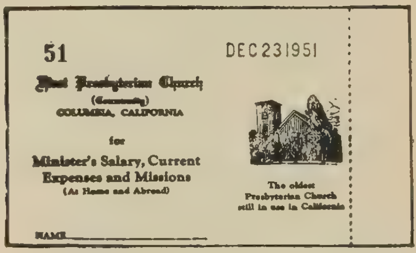

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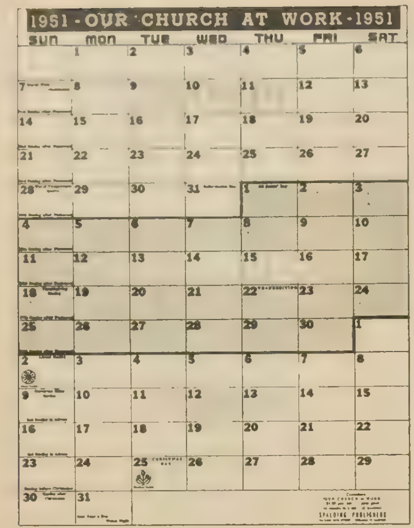

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childhood and saintliness is the same. The saint is not merely a grown-up child; it is not so simple as that. It seems to be nearer the truth to say that saintliness presents the characteristic quality of childhood achieved after a struggle with the distractions and temptations of an adult environment of which the child knows little or nothing; and that in the process the quality is deepened and enriched. The saint has not so much retained Paradise as returned to it, just as the great artist is he who can see the wider and fuller world of his adult experience in the morning light which was once his birthright. Moreover since the saint has in this sense reversed the Fall, and fought his way back, through prolonged self-denial, to a Garden of Eden which most of us have forfeited, it is natural that the characteristic virtues of the saint should bear scars, so to speak, in his warfare. The behavior of the saint may have a strong family resemblance to the behavior of the unspoiled child, but it is such behavior enriched by deliberate self-discipline and self-suppression. In this sense the difference between the behavior of the saint and the behavior of the child is the difference between war and peace. It is almost the difference which, in a very different setting, John Addington Symonds traced between Greek and Gothic art—Greek art serene and simple because it is troubled by no inner conflict, Gothic complex and contorted because in it the soul is at war with the flesh.

It seems then, as we survey the two categories of dwellers in the Kingdom, that the child inhabits a paradise simpler because not yet lost, which lacks both the sublimity and the terrors of the saint's paradise regained. Humility, it will be noticed, is the indispensable condition of each paradise. One cannot be fully conscious of the Power beyond life, nor trustfully surrender oneself to it, nor escape from the narrow confines of selfhood, so long as pride continually obtrudes the trivial urgencies of self into every foreground.

And if we turn from saintliness to saint the link with childhood is even clearer. Of Francis of Assisi, the most beloved of saints, G. K. Chesterton wrote that he "disarmed the world as it has never been disarmed again." And he disarmed it with the unique combination of helplessness and power, of humility and self-confidence, of guileless simplicity and profound wisdom, of impulsive generosity and steely courage, of playful fantasy and fanatic earnestness; in short with the character of a child, matured in the spiritual climate of other worlds than ours.—Lord Elton in *Such Is the Kingdom*, Collins, London.

Truth and the Good Life

Truth is not seen by one-eyed people, and still less by those who look first for evil rather than for good. It is a common error to suppose that the critical spirit is the spirit of truth. In fact it is only a necessary preliminary to it —a clearing of the ground for the palace of truth, but when the clearing is done, the palace is yet to build. The over-critical mood is even more disastrous than uncritical credulity. It is blind to ignore the evil and suffering in the world or the follies, failures, and crimes of man; but it is equally blind to ignore his great creations, his splendid achievements, his shining virtues. They are just as real and far more important.

Every human being uses words; how often we use them without knowing what they mean! Ask the next person, who speaks of democracy, liberty, religion, education, what exactly he means by the words; in most cases you will be received by silence, by confusion, by evasion, but not by an answer. Yet these words move us violently.

They inspire policies, divide nations, create revolution, and wreck states; and all the while they are little but inarticulate explanations. They are a dose of adrenalin injected at random into the mind and instantaneously raising the blood pressure. If you want to defeat a proposal, and are not scrupulous about means, label it with a word which automatically arouses the hostility of your hearers.

Call a measure Fascist or Nazi to an audience of Liberals, Bolshevik or Communist to a meeting of Conservatives, capitalistic if you are speaking to a Labour group. Ten to one they will not stop to consider the measure on its merits; the words go to their heads and damn it as no rational argument could do.

Is it not then elementary common sense that every human being should acquire the habit of knowing exactly what words mean? . . . A definition a day will keep charlatans away.

My last prescription for veracity is to live with people who tell the truth and nothing but the truth, to associate with them as far as we can among the living and to seek their company among the immortal dead.—Sir Richard W. Livingstone in *Some Tasks for Education;* Oxford University Press

BOOKISH BREVITIES

The Amish are a peculiar people—quaint, honest, industrious and, viewed as a part of the wider scene, exotic. In addition to being the best farmers in America, the Amish are, as a whole, deeply religious. But their religion quite often takes the form of almost grotesque sectarianism. Separated from the world, the Amish are also separated from one another—and, as in all sectarianism, by unscriptural, unbrotherly, and unreasonable man-made fences of orthodoxy. The story of how and why these breaches in fellowship have come about, with all their resultant injustices, animosities and needless suffering is told with telling effect by a distinguished Amishman who is my neighbor and friend. The story is told by Professor Joseph W. Yoder in his new book, *Amish Traditions.* Unlike most, if not all, books written about the Amish, Professor Yoder's book represents an inside, first hand, deeply sympathetic and yet realistically critical study of the beliefs and practices of the people of his own faith. That the book will be disliked by many of the uneducated and reactionary among the Amish may be taken for granted; that it will be an exhilarating and liberating influence among the intelligent, progressive, cooperative and divinely dissatisfied is assured. With a spirit of sweet reasonableness, buttressed by sound exegesis, Professor Yoder has completely demolished many of the constricting, irrational and un-Christian laws and practices of Amish *Ordnung* by which these good people — perhaps the most consistent of pacifists—have been denied the right and privilege of wearing nice clothes, communing with fellow Christians of other churches, taking their responsible part in Christian missions, or enjoying the conveniences of electric lights, telephones, tractors and automobiles. The author's justifiably demolishing treatment of the Amish doctrine of "the prayer veil" which is based upon a misinterpretation of First Corinthians, chapter eleven, verses one to sixteen, should go far toward the emancipation of Amish girls and women from their present unhappy and un-Christian position of social subjection and inferiority and religious claustrophobia. Readers outside the Amish churches will find this a most interesting and informing book. (Yoder Publishing Co., Huntingdon, Pa.) * * * One of the most delightful books of recent weeks—a motion picture of a really great man undressing his soul and "letting his hair down"—is *The Pleasure of Being Oneself,* by C. E. M. Joad. To miss this book is to miss something really good — good, I mean, with the kind of goodness of which the church takes all too little account. Intellectually inspiring and homiletically suggestive in a unique sort of way, I commend this book to everyone—and to preachers in particular. (George Weidenfeld and Nicolson Ltd., 7 Cork Street, London; 12/6).

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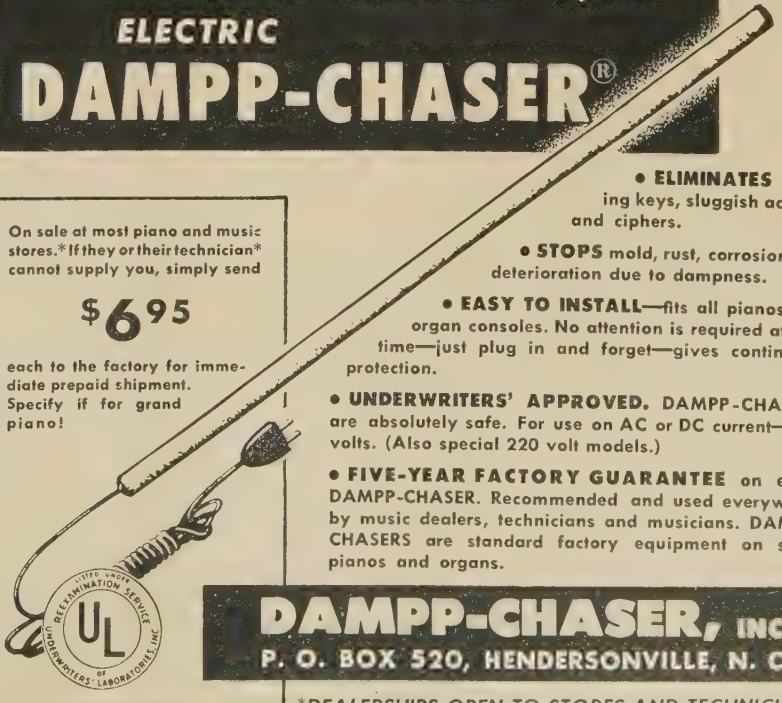

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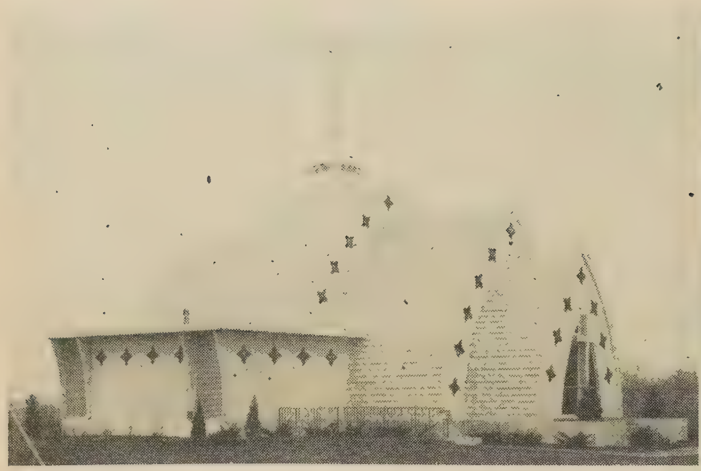
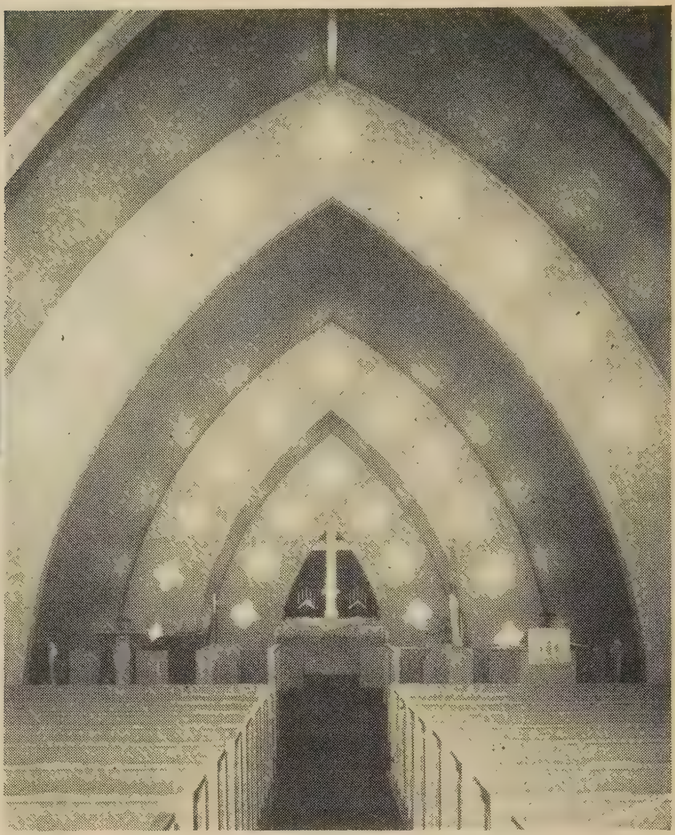


Church of the Good Shepherd



Traditional, Yet Modern

Prefabrication and Voluntary Labor Aided Kansas City Episcopalians

IN an outlying suburban area at the northern edge of Kansas City, Missouri, serving a small congregation, stands a new white structure known as the Church of the Good Shepherd. Its unusual, striking appearance has attracted international attention.

Traditional so far as the Episcopalian cruciform shape is concerned, the building departs from the ordinary in many of its aspects. Its shape is that of a great Gothic arch extending from the extremities of the floor to the peak of the roof. Its star-shaped windows fully illuminate the place of worship for any daytime service.

Silhouetted against the sky on a knoll near the intersection of Highway 69 and Road 10, the austere white, sweeping curves, extraordinary windows and high-towering Celtic cross have excited varied comments which range from "it inspires meditation" to "it is too modern for a church."

Well satisfied with their investment are members of the Episcopal congregation, now numbering more than 200 and growing at the rate of more than 100 members a year. Serving as vicar is Arleigh W. Lassiter, who came to the parish in 1949 as a young seminary graduate and encouraged the group, then numbering 53 confirmed members, to build.

Determination of the church membership, financial aid from the Episcopal diocese of Western Missouri, and the decision of the builder to make this a "no profit" project enabled the Church of the Good Shepherd to achieve its objective—an inspiring place of worship—at a cost of only $24,000. Prefabrication of the building was an important factor in the low cost, members of the congregation said.

The building was constructed by Neal O. Reyburn of Sedalia, president of a home building corporation specializing in sectionally-built homes.

The arched webs with the star cutouts are Masonite tempered hardboard, a smooth-finished, long-lasting panel which is widely used in residential, commercial and industrial applications. Hardboard forms both the interiors and exteriors of the two flat-roofed wings, which are used respectively as a study for the vicar and as a nursery.

Because of its durability and attractiveness, Masonite hardboards also were used for interior walls and ceilings in the basement. The floor in the sanctuary and throughout the basement is bleached tempered hardboard. Only the main aisle is carpeted.

Forming the arched walls from the floor to the top of ceiling are panels of Philippine mahogany. The stained glass windows set into the four-pointed stars are amber color at the rear of the congregation and blue at the front.

Covering the curved exterior arches are white asbestos shingles.

The basement, underlying the entire building, has a community meeting hall, Sunday school classroom and kitchen. The Sunday school has more than 135 members. Classes meet both in the special classroom and in the hall which is curtained into rooms for the Sunday school period.

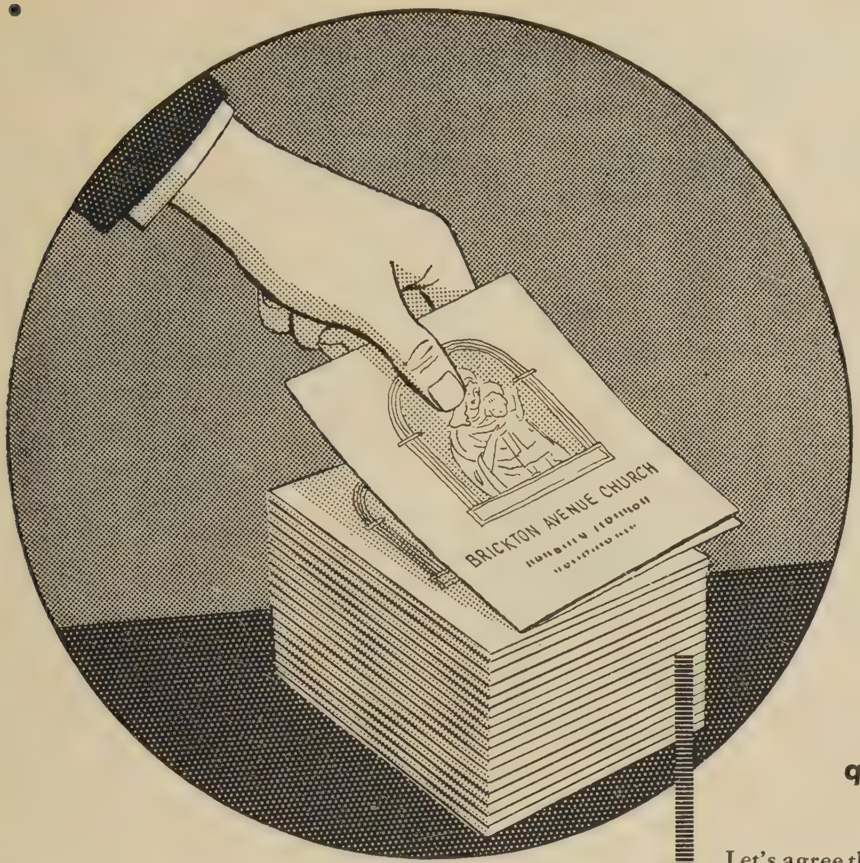
Men of the congregation dug the footings for the foundation. Within seven days after the initial delivery of the building sections to the site, the principal part of the building had been completed. Some of the interior finish work was done by members.

The idea to form the congregation was born in 1948, when a group of 18 suburban residents met in the home of William Price in Dundee Hills. Morning services first were held in a concrete block nursery building near the site of the present church. S. N. McCain, Jr., was the first regular pastor.

The thought of building a permanent house of worship took form when the small congregation had a nest egg of only $1,000. By the time the fund had grown to $5,000, members' enthusiasm had launched an investigation of building costs and discussion of a building that would cost between $50,000 and $75,000.

The church members, appalled at the high costs of construction, appealed to Claude W. Sprouse, dean of the Grace and Holy Trinity cathedral in Kansas City. He suggested that Mr. Reyburn be contacted.

Mr. Reyburn submitted a scale model and offered to build it at cost. The diocese then purchased the land required and made the loan to finance the contract with the builder.



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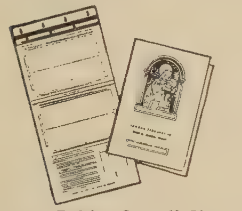

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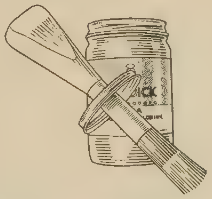

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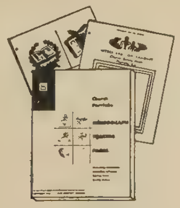

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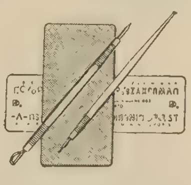

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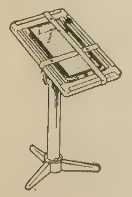

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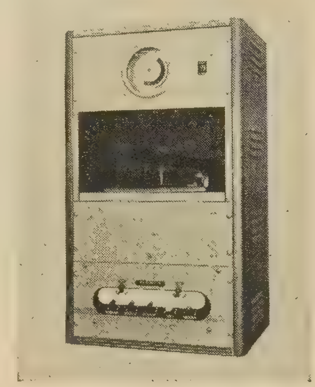

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PASTOR: The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

PEOPLE: For he hath founded it upon the seas, and established it upon the floods.

PASTOR: The heavens declare the glory of God; and the firmament showeth his handiwork.

PEOPLE: Day unto day uttereth speech, and night unto night showeth knowledge.

PASTOR: And God said: Let the waters under the heavens be gathered together unto one place, and let the dry land appear; and so it was.

PEOPLE: And God called the dry land earth, and the gathering of the waters together called he seas; and God saw that it was good.

The Litany of Dedication

PASTOR: Holy, Blessed and Glorious Trinity; Three persons and one God,

PEOPLE: To Thee we dedicate this ground.

PASTOR: Son of God, the Only Begotten of the Father, head of the body, which is the Church; head of all things to the Church; Prophet, Priest and King of thy people,

PEOPLE: To Thee we dedicate this ground.

PASTOR: God, the Holy Ghost, proceeding from the Father and the Son, given to be our Abiding Teacher, Sanctifier and Comforter; Lord and giver of Life,

PEOPLE: To Thee we dedicate this ground.

Hymn: "Our God Our Help in Ages Past."

Benediction

BISHOP HITS "PAINLESS PROTESTANTISM"

Victoria, B. C.—Criticism of what he called a "painless Protestantism" now growing in America was made by the Rt. Rev. Stephen Bayne, Episcopal bishop of Olympia, Washington, at a service of witness held here in connecttion with sessions of the Executive Council of the Church of England in Canada.

Bishop Bayne said that this "painless Protestantism" is professed by people who feel they don't have to believe anything much, or even go to church, "but they are to vote against the Roman Catholics."

It was not for this type of Protestantism that Martin Luther fought, he said.

Also as part of this trend, Bishop Bayne said, is a tendency in America to use religion as a sort of defense for the status quo.—RNS.

DEDICATION OF A NEW CHURCH

In the Beauty of Holiness

*A Sermon by William F. MacCalmont**

A FACT of psychology which we all recognize and admit is that our characters and our very lives are conditioned and influenced by our surroundings. Not only the people, but the external things around us play a part in making us what we are. Even the clothes we wear and the houses in which we live affect us.

But our homes and our clothing also reveal what we are. An ill-kept, untidy house tells us much about those who dwell therein. Just so, the house of God in which we worship both affects us and reflects our interest in the things of the Spirit. A dingy, ill-kept church has a depressing effect upon all who seek to worship there, and is at the same time a dark reflection upon the concern of the congregation for the holy temple of the Lord.

We know that this, our new church, of rare and simple beauty, is able to draw us closer to God. As we worship him here each week we are more and more affected and helped by all that would lift us up and inspire us to better, holier living.

What we have been able to build with God's help and the way we maintain, respect and keep this house of the Lord reflects our feelings and demonstrates to others how much the life of the Spirit means to each one of us.

Only a few days ago a man who is a member of another church said to me, "I have watched with great interest the construction of that new building and have talked from time to time with a number of your members about it. How heartening it is when so many people one meets are depressed, bored and without purpose in living, to find a group like yours at Westminster Church who possesses such enthusiasm and determination, to put emphasis on the eternal and abiding spiritual values. What a demonstration you are giving to all the community of your faith in God. Certainly God has been with you and led you as you started two years ago, and all along the way. The timing of your completion is amazing." Yes, what we do in the church does reflect what we are and so we are challenged to continue in an even greater way the service we have begun.

As we appreciate and enjoy our new building, questions about its appointments and the spiritual significance of its various parts come to our minds. Why is there a divided chancel, a pulpit and a lectern? Does the curtain under the circular window have any special meaning? Do the columns inside have any particular significance? Why the cross on the spire? What are the symbols on the floor of the narthex, and how do all of these aid in our worship?

As a congregation, we need to understand the reasons for all that we have here so that we may better interpret it to others, as well as more worthily worship in our fellowship from week to week.

We are told in the Bible how and why we should worship God, our Creator. "O come and let us worship and bow down. Let us kneel before the Lord our Maker." Deep within each of our hearts is the necessity for seeking and finding God; and while many do not heed the invitation and obligation to worship, still that need remains and still the church has a unique contribution to make in the life of men as it leads us to find God through worship in his holy house; for true worship brings us in from the world of darkness, confusion and pain to find rest, hope and peace. Worship of God gives direction to our living very much as the feather on the end of an arrow gives direction to its flight.

Rightful recognition and worship of God was never so desperately needed as it is today. So our task in the church is an urgent one, and our new building is of tremendous value as it helps us to come closer to God.

I

Why do we need beauty in the sanctuary to help us worship?

We are commanded to "worship the Lord in the beauty of happiness and to fear before him all the earth." "Give unto the Lord the glory due unto his name. Worship the Lord in the beauty of holiness." Beauty in worship is due the Lord!

---

*Minister, Westminster Presbyterian Church, Akron, Ohio. This sermon was preached at the dedication of the new church shown in our picture pages.

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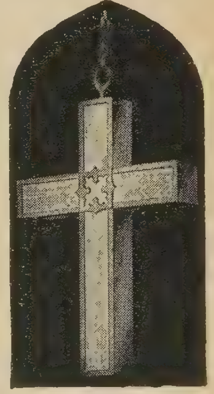

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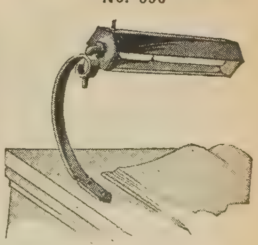

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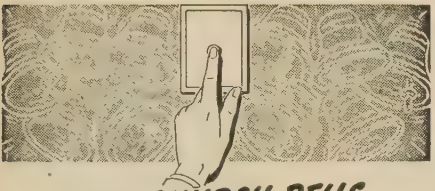

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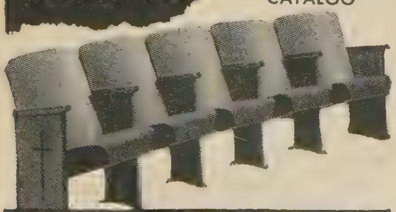

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There is deep religious reason, then, for building the house of the Lord to the best of our ability; not merely that it may reflect good taste and loveliness, but that through it we may more completely glorify God. "Our chief end is to glorify God" and whatsoever we do we should do all to the glory not of ourselves, but of God! It is marvelous to behold all that God has created—for it is beautiful—the blue sky, the perfection of a rose, the changing season, the glory of the autumn leaves—in all these things we see his beauty expressed. So we offer our first fruits to him in this house of worship—the highest that we know, the most beautiful that we are able to create as fitting for his service.

God's house should be pleasing unto him. We have built not for our glory, our use and our pleasure, but to show our love for him.

When we are fortunate enough to be able to build a new home for our family, we build the very best and most beautiful one that we can afford in the best possible location. What a happy day it is when we move in. We are indeed the same family; and we have no fear for our family relationships because of the new home; rather, everyone seems to get along much better because of the joy of the family project and the improved facilities.

So, as we, a church family, have moved into our new home we have a hitherto unknown joy because together we have been able to complete this great and long-dreamed of project, and now with such beautiful and improved facilities we know that we can serve in a greater capacity. We are the same people, but now with greater opportunities, we assume greater responsibilities.

Jesus said, "My house shall be called a house of prayer." So, every part, every wall and piece of furniture in our place of worship should lead our thoughts to God. A church, indeed, should look like a church and be distinctive from any other type of building. We need a place of simple beauty, set apart for quiet reverence where at any time we may come for meditation and prayer, where there is nothing to distract or call us away from God, but where everything reminds us of him.

The exterior of our lovely Georgian Colonial Church has great power to reveal God's presence to the passerby, with its large portico, four Doric columns that are symbolical of the four evangelists who wrote the gospels, Matthew, Mark, Luke and John; and its towering spire pointing heavenward.

Traditionally, spires have served to elevate some ornament, either a directional weather-vane, a cross or other symbol. Our new church structure presents the cross in gold, in its lofty position 130 feet above the street level as a constant witness to the risen Christ whom we acknowledge as Lord and Master. The cross is by no means a trade-mark of the Roman Catholic Church, but the common property of all Christendom.

Shortly after we negotiated the placing of the steeple last November, the cross being raised to its position of prominence, a very good Roman Catholic friend of mine told me that every morning as he passes by on his way to his office he glances at the cross on our steeple and breathes a prayer which becomes his moment of worship daily. Certainly, if a Roman Catholic can do this, we Protestants can respect the same spirit of worship and the glory of the witness of the cross. Many of you have observed the magnificent cross silhouetted against the sky. Even at night time in the moonlight, how it shines and demonstrates to our community our deep convictions of faith. Some of you in your homes have told me of the inspiration you receive each day because through certain windows you are able to see the cross always in its stately grandeur, high and lifted up above the things of earth.

II

Our building, itself, is cruciform—in the form of a cross—which only a church uses. No other type of architecture ever employs it. Hence, the transepts form the horizontal bar of the cross, and the nave and chancel the perpendicular. By its very outline, visible from without and from within, here is a building set apart for worship, founded on the Christ who was crucified.

I wonder if we realize the importance of our narthex, which separates the portico from the sanctuary? It is not just an ordinary entryway. The central cross on the narthex floor, which repeats the Georgian Cross on our cornerstone outside, is surrounded by a large circle symbolizing the great eternal life of God; and the emblems on each side are the first and the last letters of the Greek alphabet—the alpha and the omega, the first and the last, indicating Christ as the beginning and the end of all things. Moreover, the narthex does have a special purpose. It should not be considered just a place to pass through. It is intended to protect the holy place of God from all the distractions of the world, and to remind all who come in that before we enter the presence of God we are to put from our minds and hearts the things of the

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- The photograph above shows the carillon that is now installed outside of our store here in Boston. This carillon complete with automatic player and ivory keyboard can be delivered and installed in your church directly from Holland at less than $8,000. At this low price there is no need for an amplified sound system that will possibly have to be replaced in a few years.

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world and in quietness and reverence come to the sanctuary.

In the past month we have all enjoyed the moments of silence which have become a part of our worship; and we have responded to the words, "Be still and know that I am God," for it is the best prescription that we know for spiritual health and growth in our day, even as it was in the Old Testament times. The quiet moments between the closing of the narthex doors and the call to worship give us an opportunity to lay aside the thoughts of the mundane round of affairs to turn our attention to our heavenly Father, our Lord Jesus Christ.

When we enter into this beautiful sanctuary itself, even without realizing it, our eyes and thoughts are led forward to the chancel and the deeper recesses of the inner chancel, for it is designed in that way. The range of stately columns are symbolical of the apostles and prophets, the pillars of the church. The aisles and everything combine to give us an unobstructed view of the cross. The three aisles represent the Holy Trinity, God in three Persons—God the Father, God the Son and God the Holy Spirit.

Here leading to the chancel, the four marble steps symbolize again the four evangelists who are pictured in the beautifully colored windows on the sides of the inner chancel. Thus, the ecclesiastical teaching significantly is carried not only from the main columns of the portico, but from the beginning to the end of the chancel. In the inner chancel, the most holy place in the sanctuary, the whole background of ornamental plaster called the reredos, literally meaning the back of the back wall, and the dossal curtain, again meaning the back curtain, a derivative of the "dorsal," provide a setting to bring our attention to the cross. The dossal curtain hung here today in its beautiful white purity and gold embroidered symbolism, conveys to us in pattern the message of the crown and grapes. The three crowns refer to the threefold offices of Christ—priest, king and prophet. The Christ is represented by Chi-Rho monogram, made up of the first two letters of the Greek word for Christ. The vine and the grapes refer to the gospel reference, "I am the true vine." And so, in the change of these various dossal curtains following the liturgical seasons of the year there will be different colors and symbols employed to give meaning and significance to the inner chancel.

The beautiful main central object of worship to which the building itself and all of its appointments are drawn is the magnificent brass cross, the very center of the reredos. The cross is not a crucifix, but an empty cross, reminding us that death could not hold our Lord, but that he is risen and lives forevermore. The two altar candles are emblems of the divine and human nature of the Lord, and also of the two sacraments in our baptism and holy communion. Additional candles are often used to represent Christians as the light of the world to others, receiving that light from Christ.

In the beautiful and colorful circular window above the reredos we see Christ in invitation, as he says to each one of us, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Come follow me." Our meditation on that window alone can lead us into a deeper relationship with him, who constantly calls us to worship and to follow him.

Just beneath the cross is our lovely communion table, inscribed in gold, "This do in remembrance of me." Around this table we gather for renewed fellowship with God and with each other, and from this table we receive the sacred symbols of Christ's suffering and love, and to it we bring ourselves in confession and consecration. So the communion table and the cross, rather than the pulpit or lectern, occupy the central position in the chancel, making what Christ did for us of greater importance than what any of us may do or say. We would glorify not ourselves, but our Master; and in the divided or open chancel, we put any human instrument to one side, that the symbols of God's love and grace may be first in our thoughts, and draw us ever nearer to him. The lectern to the right stands for the word of God; and the octagonal pulpit for the preaching of his word; but always the cross retains its central and significant place.

The baptismal font, used today for the very first time, is a constant symbol to us of the holy sacrament of cleansing and baptism. The whiteness of the Carrara marble denotes the purity of life that is dedicated to God and "entrance into his kingdom."

Even the color scheme used throughout the sanctuary has a special symbolical meaning. The over-all whiteness speaks of righteousness and purity; the gold—of redemption; and the red—of the ministry of the Holy Spirit and the shed blood of our Saviour. The soft, blue-green tone of the walls speaks of eternity and heavenly nature blending with green the color of hope and growth in grace.

All these emblems of beauty about us, each designed to have a spiritual and symbolical purpose, are of value to us only as we allow them to enlighten

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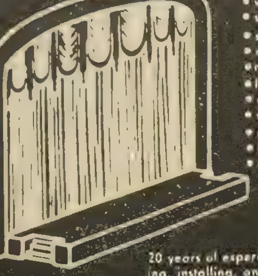

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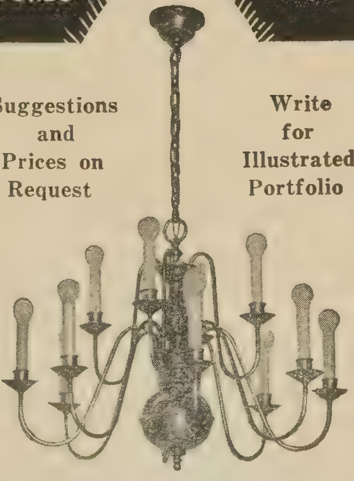

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us and bring us to more worthy worship of our Lord.

Yet, we must have an attitude of participation in our worship or all that we have built in beauty, to lead us closer to God, is in vain.

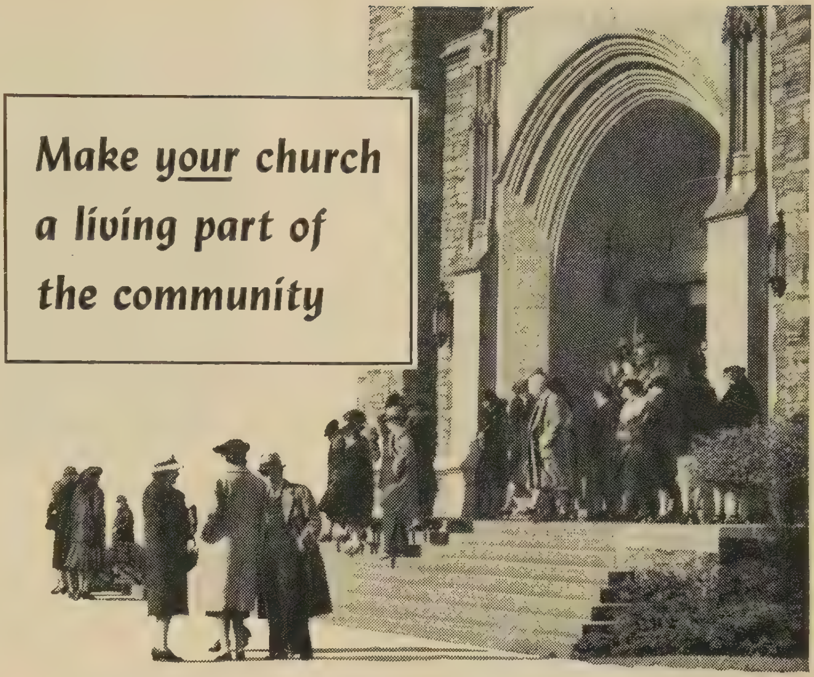
III

No true church service is ever a show, a program or an entertainment. Here we are not an audience coming to watch or listen as we would view and hear a play or concert, and go away saying, "It was good," or "I didn't like it," with no definite responsibility on our part as to what went on.

We come into the house of God as an integrated, intelligent worshipping congregation, and our mood cannot be merely passive. It must be active. We come not just to get spiritual nourishment for ourselves or to enjoy the beauty around us; but also to give—not to observe the process of the various parts of the service, but to participate—not just to see and pass judgment on what is going on, but to contribute to the worship experience of the whole congregation. It is invariably those who wholeheartedly participate in the worship of the church who then go out to demonstrate in daily life the inspiration they have gained—which they received by self-giving.

While we need to participate in mood and receptiveness at all times, there are special parts of every service when we participate to a greater degree, such as when we read together God's Holy Word responsively, or affirm our beliefs in the Apostles' Creed. When we unite to lift our voices in the praise of God through the great hymns of the church, it should be an exalting experience for each one who worships. We can gain far more by making a joyful noise unto the Lord ourselves than by observing others, even though our particular voices may not always be on perfect pitch or of the best tone or quality. In the moments of prayer and quiet meditation, we lift our hearts to our Creator and Father, God, as we individually present unto him our separate needs and our burdens, asking forgiveness for our sins and help with all of our problems.

So, as we actively participate in worship, we establish a relationship which goes beyond the human, for the word "worship" actually means, "Worth ship"—giving God the glory due unto his name. And that is why our sanctuary is so designed as to minimize all human instrumentality and to lead us at all times to God our Father and to his Son, our Savior Jesus Christ who died and rose again that we may have life everlasting.



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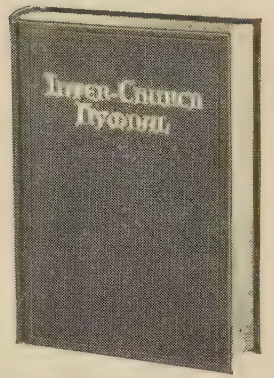

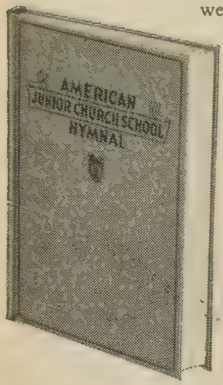

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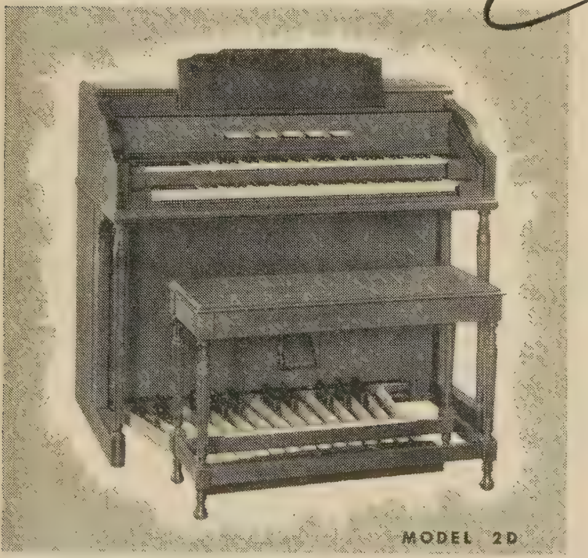

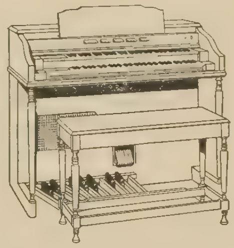

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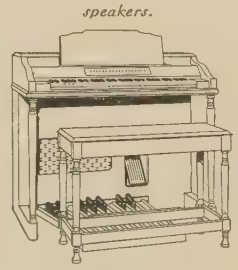

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Not in pride of what we have done, but in humble thanksgiving, we desire more and more to praise our God for helping and guiding us as we have erected to his honor and glory this beautiful house of prayer, where we come to worship him. "O let us give unto the Lord the glory due unto his name. O may we truly worship the Lord here in the beauty of holiness."

There is in all the sons of men
A love that in the spirit dwells,
That panteth after things unseen,
And tidings of the future tells.

And God hath built His altar here
To keep this fire of faith alive.
Here holy thoughts a light shall shed
On many a radiant face,
And prayers of humble virtue spread
The perfume of the place.

And anxious hearts shall ponder here
The mystery of life,
And pray th' Eternal Light to clear
Their doubts and aid their strife.

Prayer

O Lord God of our life, we do thank Thee for our worship in the beauty of holiness. Enable us to carry the influence of our consecration and understanding in worship into all that we do, that the praise of our lips, rendered to Thee, shall become the praise of our daily lives. May the power of Thy love, ever radiating from Thy Cross, sustain us in each duty and responsibility, that we shall truly glorify Thy Holy Name, through Jesus Christ, our Lord.

MISSOURI SYNOD DEDICATES NEW OFFICE BUILDING

St. Louis, Missouri—The Lutheran Church-Missouri Synod dedicated its new office building here. Some 2,000 people helped form a 200-car motorcade between Old Trinity Church, where the dedication service was held, and the office building on Broadway in the downtown section.

The new building gathers all the offices of the denomination under one roof for the first time. They had been scattered, with the majority taking up space at the Concordia Publishing House here.

Dr. Louis J. Sieck, president of Concordia Seminary, delivered the dedication address and called the building "a tool for workers of the Kingdom of God, making them more useful and efficient in their service to our Lord and Savior, Jesus Christ."

The six-story building was purchased for $125,000 in 1947 and was renovated at the cost of another $400,000.—RNS

Frank C. Laubach

by William R. Barbour

TO keep in touch with Frank Laubach one should have an Atlas handy! When he is not in South Africa, making plans to return for a series of conferences in England, he may be in India, looking ahead to several months of special meetings from California to New England. A friend remarked to me recently that any attempt to keep up with Dr. Laubach reminds one of two American soldiers who were speeding across the Australian plain in a jeep, when one saw a kangaroo and shouted, "Let's tail him." The other replied in disgust, "Oh, no! That animal hasn't his front feet down yet!"

At the moment, August 9, Dr. Laubach has just returned from his most recent round the world trip and will rest for a few weeks before he begins his autumn meetings in this country.

In April, he and his group were in Afghanistan. They were the very first Christian missionaries to be invited into that far away country. Dr. J. Christy Wilson of Princeton, author of *The Christian Message to Islam,** was in the party as interpreter. (He was formerly a missionary in Iran and speaks Persian.) They passed through the infamous Khyber Pass for centuries infected with bandits and on up around curves, along narrow roads to the wide Kabul Valley and on to the capital of Afghanistan.

There they finished the lessons in Persian and tried out the charts on fifty soldiers. After a few lessons, these first students were able to read simple sentences before they knew all their letters. It has taken Dr. Laubach seventeen years to develop his present system of associating the shape of letters with objects.

The Department of Education in Afghanistan is printing 50,000 of the primers and 500 of the big charts to put up in the villages.

"Most of all," wrote Dr. Laubach, "I regret leaving these illiterates with whom we have worked for two weeks. They all read the stories now in the primers wonderfully well. Their faces, anxious and suspicious the first day, soon changed into radiant smiles."

That is just a brief reference to the most recent of the visits of Dr. Laubach. His feeling is that literacy can be a means of evangelism. He has learned how to evangelize as he teaches. "Literacy is the entering wedge. I first discovered this for myself among the Moros of the Philippine Islands. Not a one would come to our religious services, but later thousands came to learn to read."

FLEMING H. REVELL COMPANY MOVES

Now for a year articles have been appearing in "Church Management" by William R. Barbour, president of the Fleming H. Revell Company. He has told us of authors, some of a generation gone by, some of today, who have helped to shape the thinking and religious life of our people.

Since 1897 the Fleming H. Revell Company has been located at 158 Fifth Avenue, New York City. The company was founded eighty-two years ago by Mr. Revell. Now the company will move across the George Washington Bridge to Westwood, New Jersey.

In the new location all departments will be coordinated on one floor. Shipping facilities will make deliveries to all parts of the country more rapid.

The move is planned about October 1. New address, 316 Third Avenue, Westwood, New Jersey.

To a certain extent Dr. Laubach is a D. L. Moody man. At Mount Hermon, the Moody school for boys, I knew Charles Sibley who was a skilled mechanic before he became a student there eager for education. Later he became a medical missionary on the island of Mindanao. On one of his furloughs he met Frank Laubach in New York City. Dr. Sibley inspired him to go to the Philippines and there they lived together. One day Dr. Laubach asked Dr. Sibley where was the most difficult place for missionary work. Soon off he went to the country of the Moros. The rest of the story is well known, for from his experiences among the Moros Dr. Laubach has gone from one country to another. At first he has taught the people how to read. "We must train 12,000,000 Christians, each one to teach and win one in his own home. Soon they are studying *The Story of Jesus* and later they read the gospels. I was in India where they had baptized 10,000 a year for three consecutive years."

How D. L. Moody would have been pleased had he known that Charles Sibley of Mt. Hermon School had a share in this great work which now is world wide! Dr. Sibley knows, for he lives in New York City where he is my own physician and friend.

Dr. Laubach recently said: "I am not afraid of the Communists. I am

(Turn to next page)

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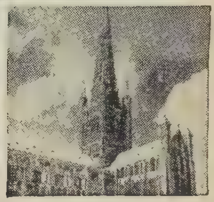

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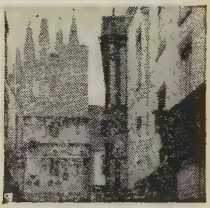

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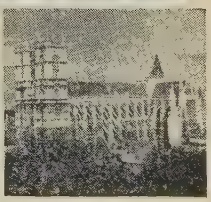

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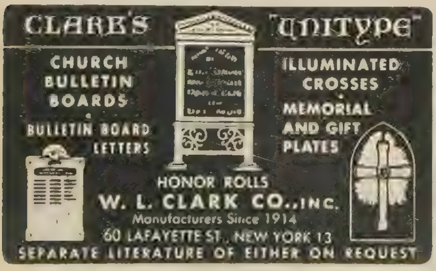
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Joy and Peace

A Sermon by Karl H. A. Rest*

> *Now the God of hope fill you with all joy and peace in believing.*—Romans 15:13.

CONSIDERING the restlessness of our age and the tensions under which people live, it may seem strange to speak of joy and peace in believing. There seems to be little joy and peace written on the faces of the people of our time. They look frenzied and anxious, weary and worried. Joy and peace may be rare and elusive but they are, nevertheless, prized highly. Everyone is seeking happiness. It has become a sort of standard by which everything is measured. If an experience has brought happiness, it is counted worth while; if not, it is brushed aside as worthless. The pursuit of happiness is a universal quest, sought with almost desperate intensity. "What a terrible time people have," says Ed Howe, "in seeking a good time." They search for it anywhere and everywhere and about the last place many of them look for it is among the resources of the Christian faith. But the Apostle Paul thinks you ought to find a lot of satisfaction in your faith: "Now the God of hope fill you with all joy and peace in believing." Though we are tempted to say that there is little joy and peace in our world, it may surprise us what a bit of reflection and sharp probing will uncover, even in the common round of our daily activities.

I

Where Joy and Peace Are to Be Found

There is joy and peace in working. That may be too strong for some. Certainly we hear enough people speak disparagingly of work, as though it were a heavy burden that weighs them down. With all the talk of pensions in circulation at the present time, there are many who look forward to the time when they can lay "their burden down" and do what they have always dreamed about doing. In the meantime, grim necessity drives them to work. They find a brief period of welcome relief through a holiday week-end or an annual vacation and these "escape mechanisms" help to make life tolerable. If we were to take these complaints too seriously, it would seem as though no one derived any satisfaction from their work.

Yet, properly considered, work is never an intolerable grind. If our work were suddenly taken from us, life would not be the same; it would take a sharp turn for the worse. In our enforced idleness, we realize how much joy and peace we have previously experienced in our work, though we were not fully aware of these satisfactions at the time. As we look back upon the depression, we recall it almost as a nightmare; many men searched desperately for work and could find none. Even though some could rearrange their affairs financially so as to escape actual want, the period of unemployment made them

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*Minister, Emanuel Evangelical and Reformed Church, Manchester, Michigan.

Frank C. Laubach

(From page 67)

afraid of some Protestants who have neither fire nor vision."

The third large edition of his book, *Wake Up or Blow Up, America Lift the World or Lose It*,† shows how America can meet today's crisis peacefully and effectively. And he offers a Christian plan for world peace. As a result of Dr. Laubach's teaching methods, more than 60,000,000 people, speaking more than 200 different languages and dialects, have learned to read in their own language or dialect.

That is a record indeed!

The headquarters of this wide spreading work are at 156 Fifth Avenue, New York City. Dr. Alfred D. Moore, my brother-in-law, is executive secretary of World Literacy, Inc., and from that office keeps in touch with Dr. Laubach wherever he may be and also plans for the campaigns in advance. Dr. and Mrs. Moore this autumn will visit the Near East and India in connection with the Christian literature program of these important areas of the growing "younger" churches abroad.

Recently Dr. Laubach and Dr. Sibley were our luncheon guests. In a modest way Dr. Laubach reviewed his experiences in India and elsewhere on his most recent trip. His convictions, as outlined in his *Wake Up or Blow Up*, are very real. He feels that we in this country live in a critical time and all the world is watching to see just what Christianity means to the United States, as mirrored in our foreign policies, and as shown by our individual reaction to the appalling needs of the world today.

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†Fleming H. Revell Company.

restless and distraught. It cast a blight upon their spirit and put dimmers on their vision. No one who has ever gone through such an experience can be persuaded that work is a curse. Work is one of life's greatest blessings. We experience much joy and peace in our work.

There is joy and peace in our home. Though people may have good homes, they do not always appreciate what it really means to them. Sometimes we must look through the eyes of those who have suffered loss, if we are to see the true value of home. Ivan Turgeneff was once talking with a friend who suddenly broke off the conversation, as he realized the lateness of the hour. He said he must hurry home to dinner or his wife would be worried about him. This made Turgeneff realize acutely the desolation of having only a house, instead of a home. He remarked wistfully he would give all his fame and fortune in exchange for someone who would be sufficiently concerned about him to be worried, if he did not come home in time for dinner. Or think of the plight of the homeless refugees. Having lost house and home, they live among strangers; life has become a misery to them. Not so drastic but nevertheless poignant is the situation of the boy or girl who has left home to go away to school and then develops a strong case of homesickness. What is homesickness but an acute realization of the loss, for a time at least, of the joy and peace of home? On the backdrop of these life-situations, what does home mean to you? What if your home were suddenly taken from you? As you face that extremity, you appreciate your home more fully. You vividly realize there is joy and peace in the home.

Just as there is joy and peace in working, or in the home, so there is joy and peace in believing. Belief means something to you. It is not merely an idle gesture. If it were only that, you would not be in church this morning. Belief is something more than a habit. If it were not, it would have broken down long ago. It is not too much to say that every one of you has experienced some measure of joy and peace in believing. If, in one fell stroke, your faith were taken from you, it would leave an empty spot in your heart, would it not? No question about it, you have experienced some measure of joy and peace in believing.

II

Why Is There Not More Joy and Peace?

But "too much contemporary Christianity," says Aaron Meckel, "plods and pleads and gropes; it rarely sings." Why does not the Christianity of our day sing out in greater exuberance? In discussing the life of the Yorkshire rectory where the Brontes held sway

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for many years, Birrell says that only Anne "had enough religion to give her pleasure." May it be that we have such a thin trickle of joy because we have such a thin measure of faith?

We need to see the full dimensions of the Christian faith. If we take in the whole sweep of faith, we cannot help but hear the note of joy. Christianity began in an outburst of joy in the angelic song: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born . . . a Saviour, which is Christ the Lord." That was Good News to a troubled world: God has drawn near to man in Christ Jesus—a Saviour is born. And it is still Good News, is it not? Or is it only part of our Christmas ritual?

In a happy frame of mind, Dr. Duncan walked briskly along Princes Street in Edinburgh, cracking the knuckles of his fingers, swinging his arms, and humming a tune. A friend meeting him said, "You must have had good news."

"Good news," declared Dr. Duncan, "The best of news!" And to the colleague who was eagerly waiting to hear the news, he reported: "The blood of Jesus Christ still cleanseth from all sin, it has cleansed mine today." The friend was as much surprised as you or I would be in hearing such an answer, for we do not talk much about sin—outside of church—do we? But we do hear a great deal about complexes—inferiority complexes, fear complexes, guilt complexes—about compulsions and phobias, about a sense of futility and frustration. If we analyze the list of these factors, it is surprising how much they have to do with sin or the fruits of sin. Is there any help? Christianity proclaims help is available. And if this help is actually realized, it brings with it a deep feeling of joy and peace. The angelic proclamation of a born Saviour is not merely a piece of the Christmas ritual; it is Good News. Jesus Christ gives peace through his grace of forgiveness. He is the harbinger of joy. "These things I have spoken to you," said Jesus, "that my joy may be in you, and that your joy may be full." And when he told his disciples he must leave them, he assured them, "I will see you again and your hearts will rejoice, and no one will take your joy from you."

If we take in the full sweep of Christianity, we hear the exuberant strains of joy. Not only does it begin in joy; it ends in joy. The whimper has been taken out of death and the grave, for on the other side of death is the resurrection, the symbol of eternal life—the fulfillment of life. The promise of Jesus is one of the great treasures of faith: "Because I live, ye shall live also." Here we realize to the full the meaning of Christ coming down to earth for us and for our salvation.

And this faith is adequate for life, even in our tragic times. If we possess a full measure of this faith, nothing shall be able to get us down, permanently. "We are afflicted in every way," says Paul, "but not crushed; perplexed, but not driven to despair." And John says, "This is the victory that overcometh the world, even our faith." Faith holds us steady when everything round about us reels and totters. "An age which has experienced no deep anguish in its heart," says Karl Barth, "will have no song on its lips." But, if there is a song, it is always a song of faith. And what great songs of faith there are!

Think of Handel's great oratorio, *The Messiah*. The one passage which stands out above all others is the great Hallelujah Chorus which resounds with the mighty affirmation: "For the Lord God Omnipotent reigneth . . . and he shall reign forever and ever." That is not only great music; it is great faith. It is a faith which can look into the sad face of all the tragic realities of our time, in spite of everything, it declares; God reigns. He has all eternity to work out his purposes and he will work them out. If you believe that, you have solid ground for joy and peace.

The measure of joy and peace is often small because so much of our life has been withdrawn from the presence of God. In the past few years we have heard increasingly about the menace of secularism. Unlike atheism, secularism does not deny the existence of God; it simply ignores him. Secularism is life which is lived apart from God. The spirit of secularism has grown so strong it has made deep inroads into the life of the church and of its members. When Christians fail to take God into account in their daily life, in their daily plans, and in their daily work, they are giving way to the spirit of secularism. When Christians say their prayers in church but assert that their time and money are their own to do with as they please, they are living without God. They honor God with their lips but their hearts are far removed from him; God plays no vital part in the daily affairs of their life.

Cut off from God, man's existence becomes increasingly sad. Dependent solely upon his own resources, he soon finds the limitation of his own strength and it becomes "tough going." Living as though there were no God in heaven to look out for our world, he becomes more and more the prey of anxiety and fear, worry and care. These demonic forces rob him of life's strength and kill his joy.

The life of man, however, is changed when he begins to live in the consciousness of God's presence. He experiences a miracle of new life. As he trusts himself to the power of God, he finds that anxiety and fear, worry and care, have lost their power over him. The new life before God brings with it a deep sense of joy. "In thy presence," says a psalmist, "is fulness of joy."

We must diligently seek the presence of God and enter into close communion with him, if we are to gain and retain joy and peace. God has made it possible for us to have fellowship with him. The channel is kept open through prayer. The prayer of William E. Orchard may well become the expression of our own desires to God:

O God above all, yet in all . . .
To think of thee is rest;
To know thee is eternal life;
To see thee is the end of all desire;
To serve thee is perfect freedom and
 everlasting joy.

And that joy is something no one can take from us. Not even death can destroy it.

LAYMEN URGE CHAPEL AT UN HEADQUARTERS

Romney, West Virginia—A resolution urging the General Assembly of the United Nations to provide a suitable prayer room or chapel "for devout persons of all denominations" at UN headquarters in New York was adopted here by the fifty-third national convention of the Brotherhood of St. Andrew. The Brotherhood is a service organization of Protestant Episcopal laymen.

The resolution scored "hesitancy, if not reluctance, among the officials of the United Nations organization to ask openly for divine guidance or make space provision for private prayer or meditation at United Nations headquarters."

(In New York, a spokesman for the UN said that the General Assembly Building, now under construction, would contain a meditation or prayer room. He recalled that in 1949 Secretary General Trygve Lie had issued a directive that such a chamber be set up at the new UN headquarters in midtown Manhattan.)

In another resolution, the delegates called upon their executive body to promote provincial retreats for men and boys at least once each year.

A national council of eighty members was elected to spearhead an intensive campaign to carry out the Brotherhood's objective—"the spread of Christ's kingdom among men, especially young men and boys."

The Brotherhood's general secretary, Morton O. Nace, reported that during the past fiscal year seventy chapters had been chartered as compared with twenty-four in 1950.—RNS

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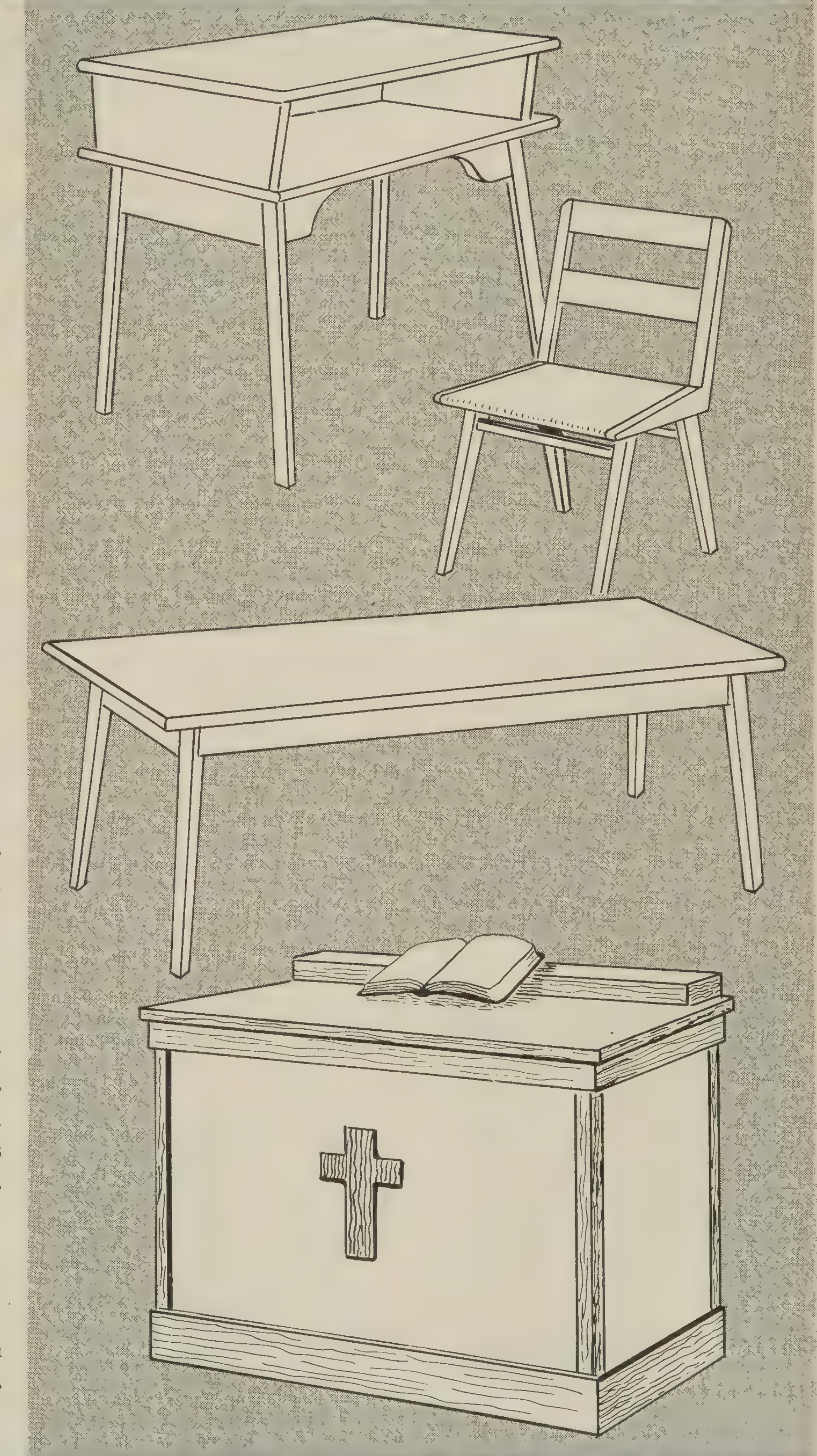

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The rigorous requirement for every person who wants to know the transforming tradition of Christianity as told in the Holy Bible is to subscribe for *The Interpreter's Bible*. Two volumes will be issued each year for six years. Those who buy the first eleven will receive the last one free. In the final volume will be a great index.

Volume VII has just been made available. Those who consider purchasing the set will appreciate the leaflets which anyone may secure. One is titled "To vitalize biblical preaching and teaching," and displays in twenty pages the plan and purpose of the venture. Another presents the editors and contributors.* Twenty-six branches of the Christian Church have furnished scholars to produce the 8,000,000 words of wisdom.

The point and power of this production will be lost if we dwell too long on the thought that it is a million dollar operation. Dr. George Arthur Buttrick, commentary editor, makes the great emphasis when he says that this is the first full-scale commentary in fifty years. The books make testimony of a saving unity which has been achieved. The World Council represents deeply the unity we have reached through organization. Magnificent projects of teamwork in service to needy peoples have demonstrated another phase of belonging to one another. Now comes a publication which makes bold to present a Christian culture worthy of being owned, studied and treasured as a unity on a high level of devotion and expression.

Why did volume VII come first? Thirty-six consulting editors and twenty contributors have collaborated to bring general articles on the New Testament. They are basic to the whole study.

Sherman E. Johnson of the Episcopal Theological School and Dr. Buttrick of Madison Avenue Presbyterian Church present the Gospel of Matthew. Dr. Frederick C. Grant of Union Theological Seminary in New York and Dr. Halford E. Luccock of the Divinity School in Yale have the privilege of making Mark vital to all Christians.

The first 230 pages on The Beginnings of the Church, The Life and Ministry of Jesus and six more important articles are simply and grandly a summary of what we must know to have the New Testament effective in our day. While Matthew requires 384 pages we must remember that in addition to a most helpful introduction and outline the text from The King James and the Revised Standard Version is printed.

One can turn to any reference, compare the texts and read a careful, brief and necessary exegesis. Then follows an exposition which says, "This is what the text means for us."

A prediction concerning these books is in order. In most every church the minister and a few laymen will decide to buy and read systematically the twelve volumes. If one studies the outline and presentation it does not seem to be a vow which would be difficult to keep.

Those who have participated through study will partake of the new unity of understanding and Christian enlightenment created by the dozens of editors, contributors and the church publishing house.

H. F. C.

Living the Creed: A Study of the Apostles' Creed by Carroll E. Simcox. Morehouse-Gorham Co. 182 pages. $2.75.

The author of this study of the Apostles' Creed is rector of Zion Church, Manchester Center, Vermont. Before taking up his present work Dr. Simcox was chaplain at three universities. No doubt these experiences have led the author to see the need for a book which shows the meaning of this creed for today.

This historic creed, the author believes, is like a house in that it has an outside and an inside. Most people see only the outside. The inside of the house is the context of this book. Most people, he thinks, do not know the creed because they see only the outside of it. The creed cannot be called "dead" if it is properly interpreted. The outer side of the creed is theological while the inner side of it is religious.

Sixteen chapters form the outline discussion of the creed. Each chapter is prefaced with a number of appropriate quotations on the subject. Dr. Simcox interprets God as autonomous, austere, source of life, and as love, God creates continually. In the author's words "the Bible, and the Creed, do not simply say that God created the world, long, long ago; they say that He creates the world."

One of the most inspiring as well as thoughtful chapters of the book is the sixth chapter which interprets the phrase of the creed: "And in Jesus Christ His Only Son Our Lord . . ." The Christology which Dr. Simcox gives here ought to be acceptable to most Christians. His views on other portions of the creed are clear and forceful. For example, he holds that the descent into Hell may not have a scriptural basis yet it was a fundamental belief in the early church.

Here is a liberal and thoughtful interpretation of the Apostles' Creed written by one of the clergymen of the American Episcopal Church who was converted to this faith during his seminary days at Oberlin Graduate School of Theology. It ought to be well received by those seeking a clearer meaning of the creed.

W. L. L.

Jonah Speaks by Maynard A. Force. Augsburg Publishing House. 174 pages. $2.00.

This is a delightful study of the book of Jonah containing about fifty expositions, sermons, homilies, devotionals with the full scriptural truth to enlarge the message of Jonah. Three chapters are used to discuss the first verse of Jonah with titles: "Now," "The Importance of the Word," "The Word of God Accepted, Rejected or ?" In the chapter on "A Great Fish," the author shows the planned salvation of Jonah through the "prepared" fish, the only way of his salvation, which reveals Christ as the One sent for our salvation.

Many who have heard the author at summer conferences will be delighted to have the book and many will receive it as a refreshing spiritual message.

T. B. R.

A Study of the Prophet Micah by Benjamin A. Copas, D.D. and E. Leslie Carlson, Th.D. Baker Book House. $2.00.

These two men have done something really worth while in preparing the study of Micah. They make the prophet stand out in such a vivid way that all can readily get the message he gave. This message, as the authors of this volume have interpreted it, is applicable to us, today, as well as those who lived contemporary with the prophet.

The book has six chapters, each having a very definite and particular message. The first two chapters are a description of what was behind Micah in the field of prophecy. Here is given a brief study of the prophets who preceded him, and those who lived contemporary with him. The second chapter continues the discussion of the things behind this prophet, but in an historical way. The remainder of the chapters take up the prophecy in detail, and the authors show, in these chapters, the meaning of the prophecy today.

The book has very interesting and valuable footnotes, and appendices. These provide suggestions that lead to further study of this prophet and others. In Appendix C there is a very lucid outline of this prophecy. This book will be a great help to all who are interested in prophecy.

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*Ask "Church Management" for these booklets if you wish one or both.

A. H. J.

Church and State

Man and State by Eivind Berggrav. Translated from the Norwegian by George Aus. Muhlenberg Press, Philadelphia, Pennsylvania. 319 pages. $4.00.

The author of this book is president of the World Council of Churches. From 1937 until his retirement in 1951 he was primate of the Church of Norway. Dr. Berggrav came into direct conflict with the Nazis at the time of King Haakon's dethronement, and in 1942, on the second anniversary of the invasion of Norway, he was imprisoned under heavy guard in his forest cabin near Oslo. During two years of solitary confinement he wrote this volume. Its message written in 1944 is as pertinent today as it was during those dark days of his imprisonment.

The first six chapters of the book, which forms Part I, contain a study of the nature of the state. He shows how since the beginning of the sixteenth century the state and moral laws have been at loggerheads with each other. The author believes that the "modern state is a power, which, if it does not become human, inevitably becomes demonic." Dr. Berggrav shows how for the past few centuries there has been a continual drift away by leaders of states from religion. For example, he states that in 1865 the last treaty was made in which the name of God was used. The final chapter of Part I answers the question: Can the state become human?

The last nine chapters which form Part II describe the structure and the manner by which the state may become human. Such subjects as the place of authority, international relations and international law, the essence of inner structure of a democratic state and the place of economic controls are discussed.

Part III contains two lectures given by the author. The first is entitled "Religion and Law." It is an address given before the Bar Association of Oslo on February 5, 1941. The second is entitled "When the Driver Is Out of His Mind." This lecture is a discussion of the Protestant conception regarding "obedience to the powers that be."

Here is a book addressed to the citizens of all democracies. It represents the thinking of a great churchman on one of the major problems of our time.

W. L. L.

Sermonettes for Boys and Girls by Julius Fischbach. Fleming Revell Company. 160 pages. $1.75.

This should be a popular collection of sermons among ministers who are called upon to speak regularly to children and leaders of children's worship. The book is composed of thirty-six good stories related by a gifted story-teller; each is provided with a clever title and a Bible text and averages about four pages in length. Created out of life situations they are bound to strike a responsive chord with young people.

H.-L. H. P.

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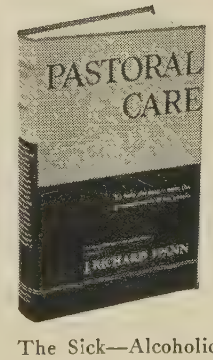

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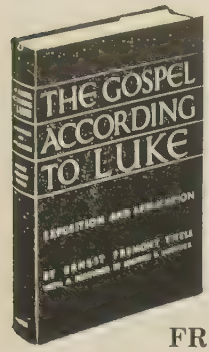

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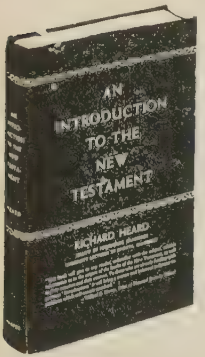

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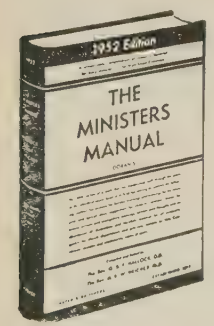

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The use of this annual ministerial encyclopedia is on the increase year after year. As before, this edition contains helps for the entire calendar year. Recent features such as the department on holy communion and the section on missions and for missionaries have been enlarged; several new listings for the busy pastor and lay church worker appear here for the first time. $2.75

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HARPER & BROTHERS
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Europe and America, Their Contributions to the World Church by Daniel Jenkins. Westminster Press. 72 pages. $1.50.

This very small book is by no means therefore a superficial study of the ecumenical movement. On the contrary it is a most penetrating analysis of the American and European minds regarding ecumenicalism, setting out the development of the ecumenical spirit in each and their present attitudes toward the same. Beginning by dissipating the fears and misconceptions of each for the other, the author, who has lived, studied and taught in the United States for more than a year, proceeds to tell what both Europe and America have to offer each other in theology and in the development of the truly ecumenical church.

His concrete suggestions for proceeding toward a more united Christianity go far beyond the usual attempts to get as large and well delegated an assembly as possible. He suggests (1) smaller group meetings of somewhat similar groups for the more practical consideration of more immediate Christian unity, (2) denominational meetings to consider the significance of the denomination in the light of the ecumenical movement, and (3) specialized group meetings in which journalists, industrialists or politicians might gather to consider what they as laymen have in common in their Christian experiences.

His conclusion is pertinent: "If America is to survive, therefore, it needs a faith that matures and deepens with its earthly power. It has a claim on Europe's help in reaching that faith, for it will serve not only for the maintenance of American strength but for the healing and renewal of Europe and the world."

R. W. A.

Communism, Democracy and Catholic Power by Paul Blanshard. Beacon Press. 340 pages. $3.50.

The author of *American Freedom and Catholic Power* has now written an even more important book. In it he makes a study of the amazing but often forgotten similarities between two totalitarian powers, Communism and Roman Catholicism. We are keenly aware, in 1951, of the tragic consequences that came from looking at one of these through rosy glasses and of thus overvaluing the temporary alliance that Hitler's attack upon Russia brought into being. This book should help prevent us from making a similar mistake with the other power, which now tries desperately to have us welcome the Vatican as a trusted ally in the struggle against Communism.

The "deadly parallel" between these two powers (which ought to be described as "rivals" rather than "enemies") is coldly factual. Although the printed "answers" to Mr. Blanshard's book have been bitter and hysterical (there is little to choose between the tone of the comments in the *Daily Worker* and in *Our Sunday Visitor)* this volume never drops to such levels. The Kremlin and Vatican structures of power, their deification of leaders, their thought control, their discipline, their management of truth and their strategy of penetration are clearly revealed and fully documented. If contemporary non-Roman Catholic Americans continue to slumber peacefully through such an alarm, it will be hard to sympathize with them if the entire structure of American democracy should collapse about them.

An important question must, however, be raised against a basic distinction made by Mr. Blanshard in both his books. Is it really possible to draw a genuine distinction between "political Catholicism" and "the Catholic mystical faith"? Are they not linked as inseparably as Communist ideology and practice? Is it therefore really effective — no matter how enticing it may seem as a means to avoid the countercharge of intolerance—to object to the fruit while keeping silent concerning the tree that bears it?

The second question which an Evangelical Christian (which Mr. Blanshard is not) must ask is this: Do these charges, true though they may indeed be, penetrate to the heart of the tension between Rome and Protestantism? Luther, at least, said that even if there had been no possible criticism of the financial transactions of the Papacy or of the morality of the Roman clergy, the fundamental conflict would still have existed. Some of us still think that way, even though we also think that Mr. Blanshard's bill of particulars can hardly be denied.

J. S.

Theology

The Theology of Reinhold Niebuhr by Edward J. Carnell. Wm. B. Eerdmans Publishing Co. 250 pages. $3.50.

The author of this volume is professor of apologetics at Fuller Theological Seminary, Pasadena, California. A graduate of Wheaton College, Wheaton, Illinois, Dr. Carnell holds a doctorate in theology from Harvard Divinity School and a doctorate in philosophy from Boston University.

The author does not set out to write a complete study of the entire theological thought of Niebuhr. His labor centers about the dialectical relation between time and eternity. In his first chapter he describes the rise and the fall of liberal theology. Dr. Carnell makes an excellent selection of quotations from such liberal writers as Case, Burtt, Randall, McGiffert, Matthews and others to illustrate that point of view. With this background he places Niebuhr in his proper theological position.

Part two outlines the construction of dialectical theology. Starting with man and his predicament the author shows the inevitability of the dialectic. Part three consisting of three chapters defines the thesis — the wisdom of the cross, as well as the antithesis — the foolishness of the cross. The synthesis is the power of the cross. Part four, consisting of one chapter entitled "Agape and the Realm of Culture," concludes the analysis of Niebuhr's views on the relation between time and eternity. This chapter describes "moral man in an immoral society." The author does not agree with Niebuhr's view of sources of knowledge. The author accepts what he calls the Reformation point of view that truth is not relative.

This study is a welcomed volume which explains to a large degree why Reinhold Niebuhr has taken the universities and intellectual centers by storm. Niebuhr surely is "the soul of Europe hovering over American thought" — to use the phrase of John Bennett. Dr. Carnell has performed a useful service in presenting the thought of this theologian in clear and understandable terms.

W. L. L.

Christian Knowledge of God by J. Harry Cotton. The Macmillan Company. 180 pages. $2.75.

This volume consists of the James Sprunt Lectures, the six original lectures rewritten plus three new chapters added, delivered in 1947 at Union Theological Seminary in Virginia.

The author is widely known and is now professor of philosophy at Wabash College, Indiana. Born in 1898 he graduated from the College of Worcester and Princeton University. A term on the faculty of his alma mater was followed by several years as pastor of the Broad Street Presbyterian Church, Columbus, Ohio. From 1940-47 he was president of McCormick Theological Seminary, Chicago. He has served as a lecturer in India, China and Japan for the Joseph Cook Foundation.

Dr. Cotton has a two-fold concern, the critical sickness of our civilization and the Church. He knows and diagnoses the problems of each. Well versed in both philosophy and theology he applies the message of the Christian faith, tracing out beforehand the weakness of much of the mediaeval and modern thinking. While his style is clear his argument is so closely knit that much concentration is demanded from the reader. The final and climactic chapter on "The Case for Christianity" strikes the highest note.

F. F.

Religion and Education

Christian Education in a Democracy by Frank E. Gabelein. Oxford University Press. 298 pages. $4.00.

This book is the report of a Committee of the National Association of Evangelicals on the philosophy and practice of Christian Education. In a sense the book is a composite of ideas and philosophies of many members of the committee from the N.A.E. However, the form of presentation of the material is the work of Dr. Gabelein, the chairman of the reporting committee. Dr. Gabelein is headmaster at Stony Brook School in New York State. He is well known in evangelical circles, possesses a wide range of culture and educational background, and, as such, is well-qualified to produce such a work.

This book is written with evangelical fervor, and is the product of a "fundamentalist" approach to the problems of religious education. The thesis of the presentation is that true religious education, to be effective, must be Christ-centered. This is truly a refreshing position after so much of the specious productions we have read which advocate mere ethical indoctrination.

Actually, the book is written for the independent and denominational school and college. Public Education and the Public School are discussed at length, but the author feels that the public school can never promote a Christ-centered type of education and still be acceptable to all faiths and creeds. He feels that we have worried too much and too long about religious education in the public school, when actually we should have been attending to religious education in the religious school. He

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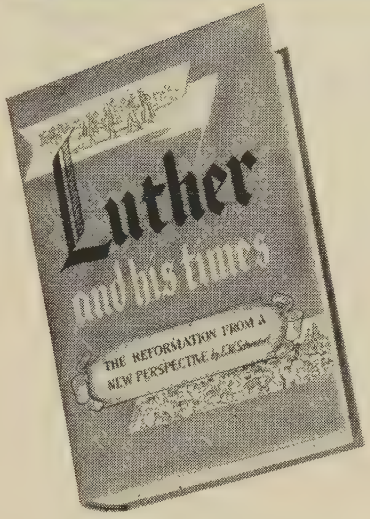

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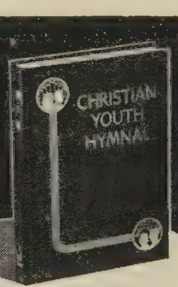

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feels that it is the duty of the church, the home, and the denominational and independent Christian school to provide a Christ-centered education for our children. He discusses at length, therefore, the idea of the Christian school and college, the Church as educator, the Home and Christian Education, and the qualifications of Christian teachers. There is also an excellent chapter on the Bible School and Bible College which will be of interest to those who do not realize the important and significant work carried on by this type of educational institution.

The reviewer was especially interested in the recurring thesis of the book: there cannot be real Christian education which is not Christ-centered. By that the author means a type of Christian education which seeks to win disciples to Christ, as Lord and Saviour. Automatically, therefore, the author writes off the idea of integrating religious teaching in the public school curriculum, and of the idea of "released time" religious education. He seems to feel that no half-way or "watered-down" religious teaching will serve.

The reviewer feels that this is an important book. While all may not agree with all the ideas (and it is full of ideas), it cannot be lightly set aside. The chapter on "Christian Education and the Home" alone is worth the price of the volume.

The bibliography is important, too. At the end of each of the twelve chapters there are bibliographical notes. There is also a good index.

On the negative side, the volume is "preachy," and degenerates at times into a polemic against the so-called "liberals." It is also excessively wordy. What the author says could be said, and said better, with half the number of words. If a reader lays the book aside, it will not be from discouragement at the paucity of excellent, inspired ideas, but rather from sheer weariness with all the tangles of verbiage.

Dr. Gabelein deserves the gratitude of every educator for this work. If only part of his ideas are followed, we will have better Christian schools.

G. R. J.

A Faith That Fulfills by Julius Seelye Bixler. Harper & Brothers. 122 pages. $2.00.

This small volume is the publication of Dr. Bixler's Ayer Lectures at Colgate Rochester Divinity School in 1948.

Purporting to be a discussion of the relation of religion to the colleges, it is in effect a stout defense of the rational approach to religious understanding, couched in understanding and ironic terms.

In his opening chapter, Dr. Bixler, who is president of Colby College in Maine, characterizes our contemporary religious scene in contrast to the past generations—the loss of a clear-cut idea of the nature and appearance of the highest good, the loss of a belief in a judging presence, loss of the feeling of the nearness of the spiritual world and its responsiveness to all our higher intuitions, the loss of faith in the church partly because the church itself is confused, and the fact that we no longer know who we are ourselves.

To this dislodged generation he addresses his confident defense of reason as an adequate guide to a fulfilling faith. His chapter analyzing the neo-orthodox, Kierkegaardian position is a masterpiece of just appraisal.

Dr. Bixler draws upon the Old and New Testaments for much illustrative material. He has chapters analyzing the relation of pain and art to the developing religious understanding, suggesting that we have by no means begun to utilize the light thrown upon the human and divine relation by these two areas of experience. His final chapter is inspired by Toynbee's figure of "withdrawal and return."

The author writes with an objectivity and a chastity of style that make this small book a joy to read and a stimulus to thought, which latter point is what he doubtless desired to accomplish.

K. B. C.

Preachers and Preaching

You Can Preach by G. Ray Jordan. Fleming H. Revell Company. 256 pages. $2.50.

Dr. Jordan, after long and successful years in the pastorate, is now professor of homiletics at the theological school of Emory University. He is convinced that anyone CAN preach who first is certain he is called to the ministry. By study of the science and art of preaching, a man can really preach.

Out of his own wide reading and study, and his varied ministry comes his certainty. He himself has evidently been a man of deep devotion. This devotion he says should be the basis of sermons; and how else can a minister come with food for his people?

For this reviewer who recognizes the worth of the author, this volume still seemed largely a magnificent carpenter's job. Dr. Jordan has used his filing system admirably, but sometimes the nails to hold together the lumber are rather slim. Nevertheless, here is a fine group of statements about preaching, its backgrounds, the minister's reading and preparation, followed by chapters on illustrating and sermon technique.

H. W. F.

F. B. Meyer Volume VI, Great Pulpit Masters. Fleming H. Revell Company. 256 pages. $2.25.

Sixth in a fine series of sermons from older pulpit masters, this volume by the British master of a generation ago is introduced by Dr. Robert G. Lee. Alike in format with others of the series, it is interesting to get the feel of this past leader.

The heart of this preaching may be seen in the words of Meyer himself in his sermon, "A Vision of the New Life": "Up to a certain point in my life I sought to influence men by mental conceptions, polished sentences, and vivid and striking metaphors; I found it did not keep them. But when I began to try humbly to realize the heavenly vision, I laid my whole being open to the torrent of God's power, which is always seeking to reach men, and suddenly, to my surprise, I found that God was pouring through my life river after river, and this began to be realized." In simplicity of style and word, but with deep thoughts, the sermons are presented. There are twenty-one of them, some very short, none very long; and then a long excerpt from one of his books, a chapter called "True Gentlefolk."

For some seeking to find the power

of older preachers of a past generation who knew how to use the Bible, this volume well takes its place in this series.

H. W. F.

Jesus Christ

The Divine Conquest by A. W. Tozer. Fleming H. Revell Company. 128 pages. $1.50.

This is a book written by a pastor in Chicago with the introduction written by Dr. William Culbertson. Knowing the author and reading the book, he commends it to all. He says, "For all who will hear, for all who will obey, here is God's answer to our needs—Himself." There are ten chapters in the book which show the power of the Christian message, the work of the Holy Spirit. Such titles as "Victory Through Defeat," "The Forgotten One," "The Spirit-filled Life" are typical of messages with practical help offered to the believer who desires to walk in the Spirit.

T. B. R.

Paths the Master Trod by Kelly O'Neall. The Bethany Press. 127 pages. $1.75.

This book was received for review after the Lenten season had passed. It was produced by the publisher with the Lenten market in mind, doubtless, for it consists of a series of sermon meditations on an intimate interpretation of the pathways of Jesus, and is designated by the author in his foreword as a Lenten reading manual.

The book makes good reading for any time of the year, however. There is some very good writing in these sermons, although one feels that they would have a more authentic ring in the pulpit than they do in print.

What were the paths trod by Jesus? The author interprets the commitment, purpose, fellowship, courage and victory of the Nazarene. There is a kind of chatty style to the book, for example, "Christ not only pitched his whole program to the level of friendship; he also set out to be a personal friend to every human being who should ever live in all the world." This would have a strong pulpit appeal to many listeners. The extensive and fairly long quotations of poems sometimes seem to occupy too much space (or time, if the sermons were heard instead of read). Most of the poetry quoted is of good literary standard, but it is for the most part relatively familiar writing.

The author shows a high social passion and a fine appreciation for the best synoptic criticism.

But there is something unoriginal about these statements taken at random from one sermon only: "That is the meaning of human life," "God has something that he wants you to do," "He (Jesus) saw life as it were," "... borne down with things that seem too heavy for us to bear." These things require the personality of a very strong person to permit them to rise above the level of the cliche, and one has a feeling that Mr. O'Neall must be the kind of person who can turn even a cliche into spiritual potency.

K. B. C.

(Turn to page 84)

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Religion in the British Isles

by Albert D. Belden

The Festival of Britain

This great occasion is nearly over and it has to be confessed rather sadly that the churches have largely failed to make themselves sufficiently or effectively part of the picture. Great efforts have been made and much efficient organization achieved but the chief effect has been to learn how not to do this kind of thing. The chief mistake was that the festival church was entirely outside the South Bank exhibition — a busy main road had to be crossed to reach it. This isolation and the comparative ordinariness of the fair provided resulted in very small audiences. The Church should have been an integral part of the festival—many of whose weary patrons tired out with sightseeing might have welcomed an opportunity for quiet retreat and meditation. The Church's preaching favorites might then have had a real chance with the crowd.

A Mayflower Festival

Another remarkable fact about the exhibition was, as far as the writer could discover, the absence of any reference to "The Mayflower" and the Pilgrim Fathers. In the People of Britain section the history of our beloved country was brought all the way from the Stone Age to the arrival of Christianity with St. Augustine from Rome. There the record rested as though finished. A facetious friend of mine said, "Of course that was the place to stop, that's when all the trouble began." American visitors, however, must have been rather disappointed to find no record of the Pilgrim Fathers.

Not far from the exhibition, however, is the Pilgrim Fathers' Memorial Church House, all that remains to the oldest Congregational Fellowship of the World, the church having been quite destroyed by enemy action. There, as I write, a Mayflower Festival is being held, under humble conditions, but attracting widespread interest. The Plymouth City Council has loaned some of the exhibits, notably a fine picture of the Mayflower sailing from Plymouth harbor. The member of parliament for Plymouth, Mrs. Lucy Middleton, opened the festival and a "True Valor" exhibition, the chair being taken by the Mayor of Battersea, a Congregationalist by descent as well as conviction. The London County Council are allotting a site for a new Pilgrim Fathers' Memorial Church of which I shall write more anon.

Scotland

I find my American friends are frequently asking "What is the difference between the Church of England and the Church of Scotland?" A writer, Neil Stewart, in a recent issue of the Church of England newspaper has pointed out the main contrasts:

> The average Englishman if asked his religion will say, "C. of E." The average Scot will not say "C. of S." but "Presbyterian." In this contrast there is an immediate indication of an attitude. The Englishman takes the Church for granted, rarely stops to consider its faith and order and would blink if a Scotsman asked him, "Are you an Episcopalian?" but the Scot of the Kirk normally thinks of himself as a Presbyterian, and would leave the Kirk tomorrow if he felt it was ceasing to be Presbyterian. He has, perhaps, unconsciously, come to regard order as more important than faith. Here is a bias—which must be admitted in any realistic survey.
>
> The Church of Scotland is by law established and exercises many of the privileges and duties held by her sister establishment, the Church of England, but the Kirk can order her own worship without seeking Parliamentary sanction which gives her an enormous advantage over the Church of England.
>
> The English student of the Kirk would soon notice the absence of bishops. The Kirk does not accept the universal ministry of bishops, priests and deacons. Her ministers are highly trained and scholarly but their pastoral outlook is different from that of their Anglican brethren. They have no prayer book, but they may at their discretion use the Book of Common Order, published by authority of the General Assembly, containing morning and evening services and the Sacraments and Ordinances of the Church as well as prayers for the seasons of the Christian year.

The Student Christian Movement

The British section of the Student Christian Movement held their Annual Conference recently at Swanwick, Derbyshire. The theme was Faith, Hope and Love. A skilfully arranged program provided a good balance between prayer, study, discussion and addresses. One special feature was "Parallel Courses" held for two hours after tea by which members of the conference had a selection of specialist speakers they might hear.

The subjects thus treated covered a large range from marriage to communism, but there was no particular attempt to study the problem of ending war and making peace. Yet war will set members of the S.C.M., as of every other Christian movement destroying fellow-Christians.

Christian Youth Conference — Bangor, 1951

More than 1100 young people from 18 to 30 years of age have met under the auspices of the Youth Department of the British Council of Churches at Bangor University. They were delegates from all the denominations of Great Britain.

Professor Manson of Edinburgh has ventured the following opinion of the conference:

After stating that his Council (he is a vice-president of the B.C.C.) regarded Bangor, 1951 as a very important event in ecumenical history, he said:

> Never, I believe, has the level of engagement of the mind of youth in the matter of the Christain Faith and Man's Response to its challenge, stood higher. A very great, a prophetic significance, I believe, attaches to the Bangor Conference.

One striking feature of the conference was the following message from Princess Elizabeth:

> Clarence House,
> St. James's
>
> I send my sincere thanks to you and to the Committee of the British Conference of Christian Youth for your message.
>
> It is, I think, a very inspiring thought that so many young people of different countries and of different denominations should come together in friendship to consider the meaning of the Christian Gospel in our lives today.
>
> I am sure you will find in its truth a real bond of understanding which will draw you ever closer together though still remaining loyal and faithful to your own traditions.
>
> I pray that you may find this, for unity and understanding between different peoples can be nothing but a grace and blessing.
>
> Elizabeth

Henry Drummond

There are still many men on both sides of the Atlantic for whom that name has magic. August 17 was the 100th anniversary of the birth of Henry Drummond, the memory of whom is an enduring link between America and Britain. I well remember how thrilled I was, having been greatly influenced by Drummond in my youth, to stand on the spot in the Hall at Mount Hermon, Northfield, Massachusetts, from which he delivered for the first time that exquisite classic, "The Greatest Thing in the World."

His mighty influence on students in Scotland first and then in widening circles across the world, America, Australia, Germany, was one of the foundations of the Student Christian Movement.

A friend of Sir George Adam Smith told that great biographer of a great

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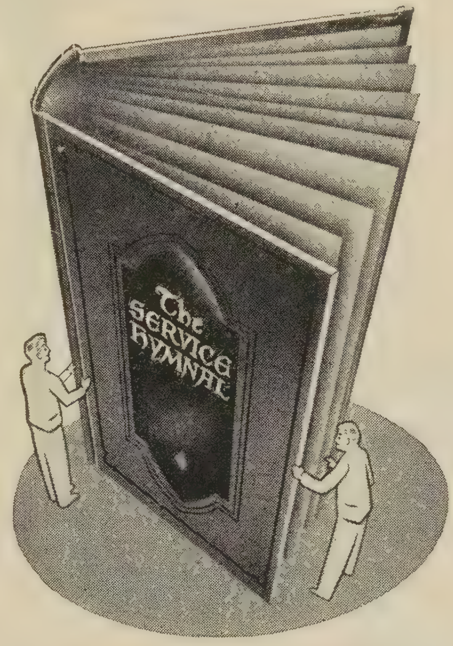

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man that "to write the life of Henry Drummond is like writing the history of a fragrance." The fragrance still lingers strongly in its 100th year.

The Quakers and Moscow

Perhaps the most important thing that has happened since my last newsletter was the visit of the Quaker Mission to Moscow. Readers will have read reports of it and of the assurances of peaceful intentions given by Stalin and Malik. These have been received with an unworthy skepticism. When we reflect that the Quakers have done what the Western churches should have done long since we must recognize that the Russians have a special respect for the Society of Friends, dating from heroic Quaker service during the Russian Famine of the 20's. Would the Russian leaders lie deliberately to the Quakers? It seems hardly likely. We expect our protestations of peaceful intentions to be accepted at their face value in spite of our colossal armaments! Have we forgotten entirely the Golden Rule?

ROYALTIES GO TO INTER-FAITH MOVEMENTS

Fourteen inter-faith organizations have been receiving all the royalties of the religious bestseller, *Building Up Your Congregation* by Willard A. Pleuthner, it was announced by Wilcox and Follett, Chicago publishers.

Royalty checks of the popular book which helps churches increase their attendance and effectiveness have been sent to the following inter-faith charities: Laymen's Movement for a Christian World; Father Flanagan's Boy's Town; the Golden Rule Foundation; the Christophers; East Harlem Mission; Negro College Fund; Bowery Mission; the Gideons Bible Society; Madison Square Boys Club; CARE; the American Leprosy Mission; and the Christian Community Center in Kiyosato, Japan.

Despite the fact that the author's plan of giving away his royalties is printed on the frontispiece of every copy of *Building Up Your Congregation*, it took nine months before any charity applied for a share of the royalties. The first request came from the American sponsoring committee of the Kiyosato, Japan, Christian Community Center. It was followed in the very same week by a request from *Guideposts* magazine.

As a result of the great use of the book, Mr. Pleuthner has been invited to speak at leading churches and colleges throughout the country. This, and writing follow-up articles requested by religious publications, take up nearly all of his weekends. However, for five days a week the author is still a vice president of the leading advertising agency, Batten, Barton, Durstine & Osborn, in New York City.

- THE CHURCH LAWYER -

May Delinquent Members Vote?

by Arthur L. H. Street

COULD members of a Baptist congregation be excluded from voting at a meeting, under a rule rendering ineligible those delinquent in the payment of pledged contributions, where the rule customarily had not been enforced and no notice was given that it would be enforced at the particular meeting?

No, declared the Appellate Division of the New Jersey Superior Court in the recent case of Geter v. Walters, 68 Atl. 2d 330.

Disagreement between the pastor and the deacons of a New Jersey Baptist congregation resulted in litigation, in which a court ordered an election to settle the dispute. The result was an upholding of the pastor's position and the election of new deacons. Disappointed members of the congregation appealed and the higher court approved the result of the election, over objection of appellants that certain members were disqualified to vote because they were in arrears in the payment of pledges. The gist of the opinion reads:

"The pastor and deacons had been chosen by vote of the members of the church to hold office for an indefinite period. According to Baptist custom, the deacons could be removed at any time by the members of the church and others appointed in their stead. While it seems that a pastor holds office during good behavior, yet here the pastor, Mr. Walters, was willing to submit himself to the will of the church. Anything in the nature of an ecclesiastical trial was unnecessary since the members of the church were at liberty to retain or to remove regardless of any misconduct or unworthiness, or the reverse, of any of the individuals concerned. . . .

"In the absence of a rule to the contrary, all members of a Baptist Church have equal voting rights with each other."

When the election was held counsel for one faction of the congregation presented what purported to be rules of the church, requiring members to pay weekly pledges and specifying that delinquents for more than three months should no longer be deemed to be members in good standing or "eligible to make or second motions or vote or take any part in any business meeting."

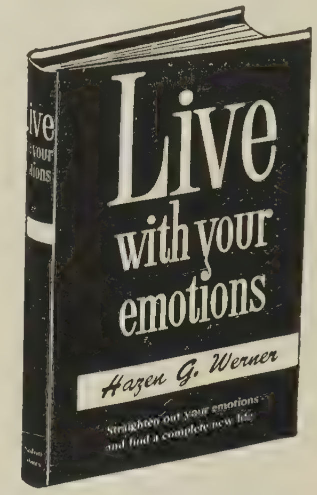
But the evidence showed that no report had been ever filed as to who were eligible to vote and no opportunity had been given to allegedly delinquent members to disprove delinquency.

The court approved a report made by its referee who supervised the election, expressing an opinion that it would be unjust and contrary to the established practice in the church to disfranchise about sixty per cent of the members without first affording them opportunity to comply with the rule. The court said:

"None of the members of the church had been informed in advance that on the occasion the plaintiffs would insist upon the eligibility rule contrary to the established custom of the church. The members who were not on the list of those qualified to vote were not given an opportunity to demonstrate that they had actually paid their dues; they were not told how much they were in arrears so that they could pay up. . . .

"Most of the group that supported the pastor obviously were unwilling to entrust their contribution to the opponents of the pastor, and so withheld their contributions until the litigation should be determined, or else entrusted the money to the pastor himself. This course of conduct put them more than three months in arrears at the time of the election, so that they are among the members whose names did not appear on the eligible list. We agree with the 'referee' that it would have been inequitable to confine the election to the minority of the members whose names were on the list."

Toward Peace and Power . . .



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By Hazen G. Werner

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Biographical Sermon for October

Alfred Tennyson — Poet Laureate

by Thomas H. Warner

For I know whom I have believed.—II Timothy 1:12.

ALFRED TENNYSON was born at Somersby, in Lincolnshire, England, August 6, 1809. He died October 6, 1892. His father was rector of the village. Talking with the Bishop of Exeter, Tennyson said, "Mr. Bickersteth, I hope that you will not think that I have spoken in exaggerated terms of my beloved mother, but indeed, she was the beautifulest thing that Almighty God ever made."

Tennyson went to Trinity College, Cambridge in 1828. He was associated there with a remarkable group of young men. Thackeray, Trench, Milnes, Alford and Hallam were in the group.

Tennyson left Cambridge without a degree in 1831. Two years later he published a volume of *Poems* which met with unfavorable criticism, as did the volume that followed it. Nine years passed before his ability was recognized.

In 1845 the Government granted him a pension of two hundred pounds. In 1850 he was appointed poet laureate in succession to Wordsworth. In 1884 he was elevated to the peerage. At his death he was buried in Westminster Abbey.

Sir George Grove said that Tennyson was always asking questions of everyone he met. "He'd take up a bit of moss or stone. 'Now look here,' he would say, 'You know all about it, just tell me.' I didn't know, but he was constantly learning as every great man is. I asked him a question though that first day. I wanted to know the difference between a cowslip and an oxlip. 'O, don't you know the difference,' he said, 'come and see.' And then he showed me that the cowslip flowers looked downward and the flowers of an oxlip looked up to the sky."

A visitor once asked Tennyson what he thought of Jesus Christ. They were walking in Tennyson's garden. He paused for a minute, then he stopped by a beautiful flower and said, "What the sun is to that flower Jesus Christ is to my soul. He is the Sun of my soul."

Samuel Horton, a Methodist minister, lecturing in his native village in Shropshire, told how as a boy he sang in the choir of the parish church. One Sunday morning when the time for reading the lessons arrived, a tall and stately man stepped up to the reading desk and in a strong musical voice began reading with perfect inflection an Old Testament story. The chapter seemed to become alive as he read. It was as one said afterwards, "better than a sermon." "It was some days after that," said Mr. Horton, "that we learned that the reader was Lord Tennyson — and another stranger, sitting in the vicar's pew was Edward Fitzgerald, of the *Rubaiyat*."

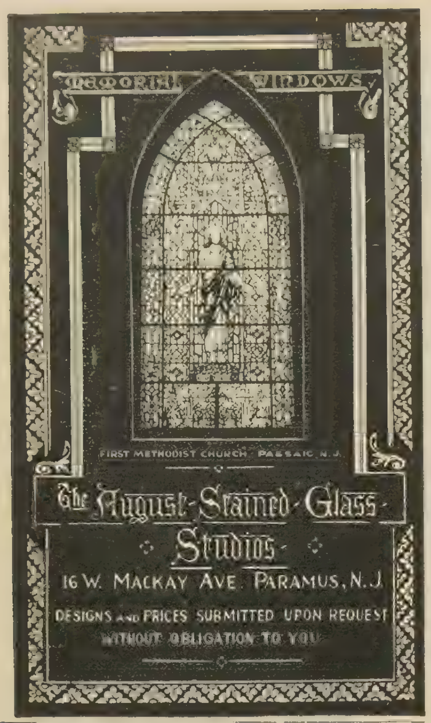
Arthur Henry Hallam, son of the historian, told Gladstone that Tennyson "promised fair to be the greatest poet of our generation, perhaps of our century."

As a tribute to the memory of Hallam, Tennyson wrote *In Memoriam*. He died in 1833, when Tennyson was twenty-four years old. The poem was not published till 1850. "During these seventeen years Tennyson had been enabled to pass through the acute stages of grief into a calmer and deeper state, in which became visible to him the mercy of the God who giveth and who taketh away. The poem shows the balance and symmetry of high art, and it shows pain compensated by spiritual growth, and the consolations of religion and philosophy. Probably it has been more widely read than any other of Tennyson's productions. The wonderful perfection of its form and the truth and insight of its expression, its passion, its reverence and its sincerity make it worthy of its reputation.

"The personal lineaments of Arthur Hallam, lovable as these were, disappear in the deeper beauty and significance of that for which he stands — the human love and companionship which death interrupts but does not destroy. Tennyson, in this poem, made his private suffering the means of comfort to his race, and no poet can perform a loftier service."

Writing of Tennyson, Christie Murray said: "Science has shaken us all, materialism holds us shrieking over the pit of annihilation, faith is choking in the dust of a thousand negatives. One voice pleads for the larger hope. One supreme intellect, after doubting long, abandons doubt. The weaklings of the world take shelter under one great man's faith. Here, in a word, is

(Turn to page 92)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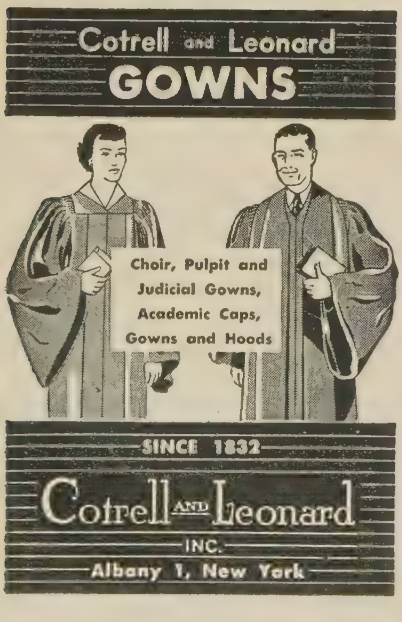
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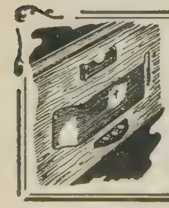

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Book Reviews

(From page 77)

The Life of Jesus by Donald F. Irvin. Muhlenberg Press. 220 pages. $3.00

Written for teen-agers, and with seventeen very fine illustrations in full color by Ralph Pallen Coleman, this is a book that young people will enjoy. Gathering together the best-known stories of Jesus, and arranging them as he believed they should be, Dr. Irvin presents them in simple, readable style. As a result, we find a connected story that follows the gospel accounts, with brief comments that tie them into the setting of customs and history of the day of Jesus.

He does not give his own interpretations. He lets the simple accounts stand upon their own merit. He has made a wise choice of parables and healings, and has placed them in the general order and emphasis of the gospels themselves. It is a fine book for the church school library especially.

H. W. F.

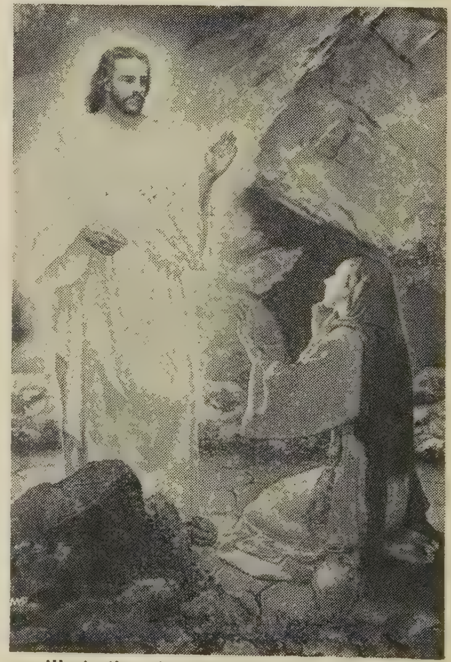

Illustration for Irvin's "Life of Jesus"

Our Twentieth Century

Morals Since 1900 by Gerald Heard. Harper & Brothers. 223 pages. $3.00.

Now that the vulgar herd was heard from Heard, the case seems to be closed. "With lobotomy allowed as the first of the final steps to dealing with those who will not adjust to a continually more exacting government plan, final tyranny through apt violence seems achieved." So there you have the last word on liquidation. It was bad enough to have the gloomy prophets tell us that we were going to the dogs, but to have it put in such unintelligible terms is the last straw.

Pure research appears to be our only hope. In plain English that would seem to mean that if we are being saved or lost the formulae by which the process is conducted will be too intricate for ordinary people to understand. So it won't matter much. "Pure

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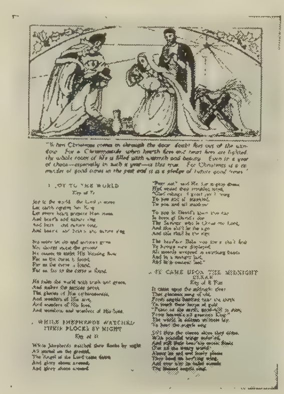

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research has tended away from materialism and mechanism toward an idealism that would consider mind and will as basic factors and in their own right." If we can't understand what this means we won't know whether we are being saved or not. "Because a thing cannot be talked about that does not mean that it is understood, still less mastered." Think that over! If we can't talk about it or understand it why write a book?

Your reviewer feels that he is incapable of saying much about this volume because it didn't say much to the reviewer. "Trans-material cosmology, inferred and deduced by the New Physic"—may have "its psychological counterpart" or it may not. For this answer, on which the fate of the world seems to hang, we probably should consult the new physicists.

In the field of education, with which religion seems to be connected, the author speaks with some assurance. "Law had failed to make men better . . . the long shadow of disappointment fell first on men's hopes of law and then reached and began their hopes of education"—such declarations do carry conviction. And yet, did any serious thinkers ever cherish such hopes? Certainly clearer minds looked at the prospect less optimistically.

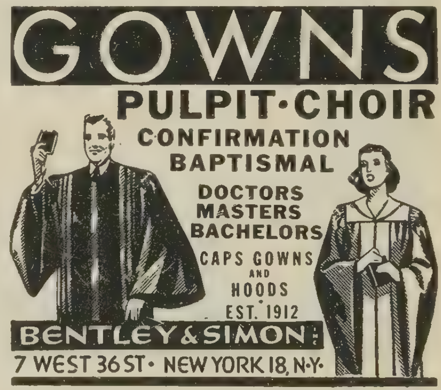
One more thing—if morals in this period left much to be desired, the amazing fact is that they were not worse. During this era three wars of a major sort have engaged our youth. One still holds our attention. Does anyone think that war aids character? Truth is the first casualty. Chastity is regarded as silly. Profiteers wax fat and grow wealthy. Let us see if we can assign the new research to abolishing war. Morals might have at least a fighting chance if fighting were limited to moral combat. Perhaps the good doctor will find an arrangement of chromosomes which will produce researchers of character. The new physicist will have to have a new heart himself before Utopia emerges from the laboratory.

A. H. N.

Protestant Thought in the Twentieth Century by Arnold S. Nash. The Macmillan Company. 295 pages. $3.75.

If in 1950 America came of age, it is quite clear that what happened to our religion during the preparatory half-century should throw some important light on what may happen to our faith and hope in the crucial half-century before us. Arnold Nash, world-minded religious scholar now employed at the University of North Carolina, found out for us, and printed the results in a symposium which was issued in this book. More than ordinary interchange of opinion was provided, for each of the dozen contributors knew all his partners in the enterprise, and all were encouraged to correspond. Indeed one of the best of the chapters was written by two men, Beach of Duke and Bennett of Union, on Christian Ethics.

Of course all of them had read in advance Nash's own chapter, published originally in the *Christian Century* before the work on the book was begun. It is a brilliant study of America at the end of what he calls the Protestant era, and at the beginning of what he tentatively entitles the Post-Christian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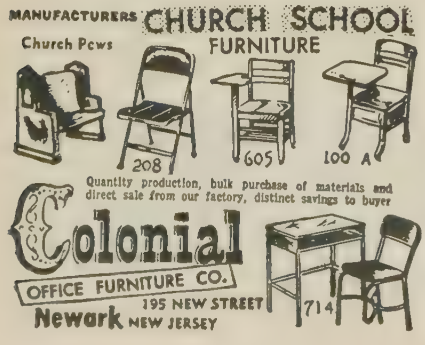
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era. But the essay was written in advance of the articles by Wright on Old Testament Scholarship, by Filson on New Testament Research, by Horton on Theology (Liberalism chastened by Tragedy), or by Gilkey on Preaching (so varied and inaccessible in its varieties, even to the dean of a university chapel, to which the great preachers are sure to come).

Whatever persuaded Dr. Nash to dodge his real duty? He wrote a splendid introduction. He should have summed it all up in a concluding essay, with an attempt at the future. His publishers should have demanded it. Here is one reader who insists upon it. In the next edition of the book, or if this seems over optimistic even to the valiant young editor, then in a summer copy of the *Christian Century*, let Dr. Nash share with us what he thinks about our faith, now that he has collected and read and pondered a glorious book which bears his name, *Protestant Thought in the Twentieth Century.*

B. C. C.

Gambling: Should It Be Legalized? by Virgil W. Peterson, Charles C. Thomas. 128 pages. $2.75.

Should gambling be legalized? I can hear the preachers thunder "No." But wait a minute. Here in Virgil W. Peterson, you have the director of the Chicago Crime Commission. He did not need to wait for Kefauver. He really knows about gambling in Chicago and the nation. He knows about the fiendishly crooked gambling devices and the wicked deals. He names the corrupt cities and the men who have betrayed them. He promises to deal with the question without sentiment. Page by page he establishes his authority in the field, while he refuses to divulge his solution. Like a daytime soap-opera radio-serial, his installments leave you gasping in anxious anticipation. Will this man favor legalized gambling or not?

At last, in the last chapter, on almost the last page, he reveals his verdict. He adds his voice to the relieved preachers' thunderous "No." We settle back justified. We have learned a lot about gambling, and have come out finally with a satisfying conclusion by an expert.

But we have done more than that. We have learned a bit about how to preach. Peterson could have given away his conclusion on his first page. Thereafter everything would have seemed like anti-climax. Instead he teased us with suspense, and loaded us with ponderous evidence, for a whole volume, before he spoke his judgement. Nobody will go to sleep during sermons that are planned like that. I might bet on that if gambling were legalized!

B. C. C.

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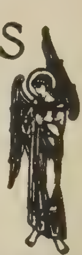

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How to Handle Criticism Effectively†

By J. Richard Sneed*

You are not likely to go far in anything until someone criticises you. If you attempt anything aggressive someone always will be opposed to you; the more original you are, the higher you climb, the oftener you will be censured.

Sir John Simon, former British Chancellor of the Exchequer, once had a tapestry on the wall of his home which had the only possible prescription to avoid this problem. It read:

"To Escape Criticism, Say Nothing, Do Nothing, Be Nothing."

The process of being criticised is not one of the pleasant experiences of life nor is it conducive to the maintenance of a good temper .It can, however, be handled effectively, intelligently and advantageously so that you may retain your poise and power.

One must understand the ABC's of this art of handling criticism if he is to deal successfully with the irritations of being reproved. Herewith are five techniques which always benefit the person who practices them:

Anticipate, Buy, Consider, Determine, Endure.

First, Anticipate criticism and welcome its contribution! Greet tolerantly any uninvited faultfinder. Receive each unexpected suggestion without malice. Take a positive attitude toward such advice as may be offered you regardless of the source. Accept all voluntary counsel without permitting your feelings to be deflected. Be prepared for it, expecting someone to think about you what Mrs. Poyser, in George Eliot's story *Adam Bede*, said about Mr. Craig: "It's a pity he could not be hatched over again and hatched differently."

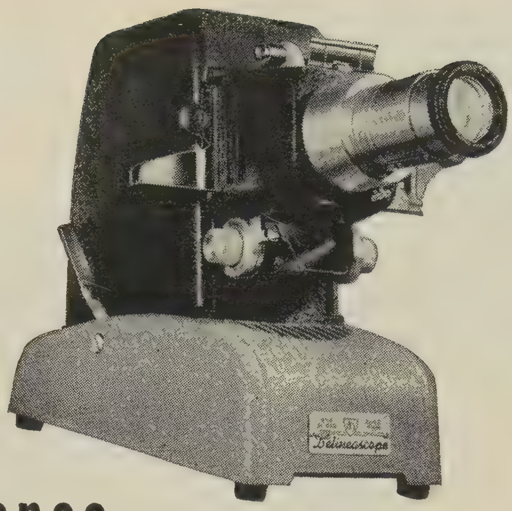
Someone voluntarily will desire always to make you over, and it is important that you assume a friendly attitude whenever he appears. While it is difficult to thank another person for criticising you, it is an original step in this high art.

King Ahab came one day unexpectedly upon the old prophet who had the vision and courage to point out the errors of his ways. King Ahab's reaction is so humanly typical as he exclaimed: "Hast thou found me, Oh mine enemy!" A wiser person would have

---

†Extract from a nation-wide radio address by J. Richard Sneed given on the "Faith in Our Time" program of the Mutual Broadcasting System.

*Minister, First Methodist Church, Los Angeles.



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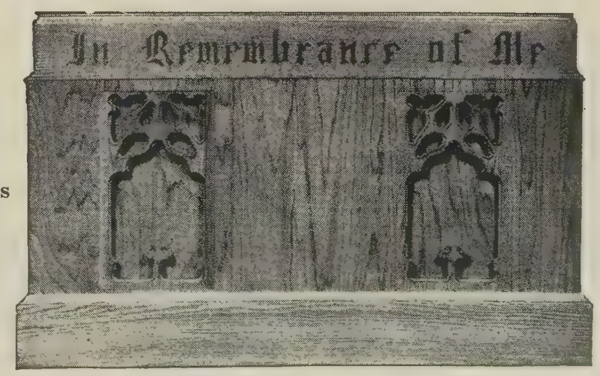

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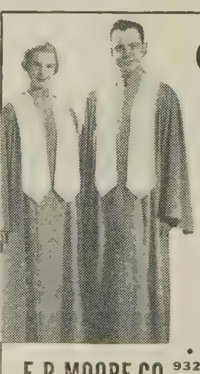

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recognized in the prophet a friend through whom he could learn to know himself better.

Second, Buy criticism and add its dividends unto your life's wealth! Advertise your willingness to entertain suggestions. Bid in available estimates of your faults. Seek the thinking of your family, friends and associates. Purchase the interest of those about you. Learn from those who can help you. Pay generously so that friends as well as enemies will understand your desire to advance in the realm of good "personal management."

As the music pupil pays the teacher for critical training, as the dental student pays to learn his science and the jeweler his trade; you can save inner frustration by purchasing your tuition from any who will teach you. Make allies of your faultfinders for they contribute immeasurably to your life's wealth.

Did you know that the Mayo Brothers built their hospitals and attained their success through bidding in criticism? It paid dividends as they sought to learn from others, visiting operating rooms in every state of the union and in foreign countries.

One who is progressively alert to criticism adds unto the range and influence of his life's investment; he accumulates dividends which purchase additional opportunities.

Third, Consider criticism with an open mind and without the feeling of sensitiveness! View it objectively, keeping your sense of proportion. Ponder on its merit and weigh its suggestions. Differ whenever you must, but always disagree agreeably.

Michelangelo for all his creative genius never entirely overcame his vindictiveness of spirit, retaliating those who differed with him. When the against Pope's Master of Ceremonies, Giogio de Cesena, expressed the opinion that one of Michelangelo's pictures was more appropriate for a place of debauchery than for a papal chapel, the painter sought personal revenge. His uncontrolled sensitiveness took an angry turn and he drew a picture of his critic placed in hell with horns on his head and a serpent twisted about his loins.

Often you will need to exhibit your sense of humor which will prevent you from taking criticism adversely, personally. A purposive set of mind, together with the cultivation of the art of noble indifference, helps you to control your anxiety over caustic remarks.

Fourth, Determine criticism in the light of your necessities and ambitions. After consideration, appropriate the

(Turn to page 90)

He Cut the Sermon Short

by William H. Leach

ONE of my happiest pastorates was in the Presbyterian Church in the little village of Alden, New York. This village lies some twenty miles east of Buffalo. It possesses a delightful, modern church, a splendid congregation. Mrs. Leach and I were young. We enjoyed the work.

I was intrigued by the man who was the church custodian. He was a good worker, kept the church clean, did not hesitate to fix the organ or repair the windows. Withal he had a splendid wealth of native philosophy which made life interesting.

For instance, I once inquired about one of my predecessors who had had a rather distinguished career.

"I can't say that he was much of a preacher," said George. "And he never did much calling. But there was something about him. He watched me pretty carefully. I think you might call him a mighty good church janitor boss."

Again, when I had preached a sermon on rising above handicaps, I found him a most interested member of the congregation. I wondered just why the many illustrations interested him and tried to imagine just what handicaps he had overcome. But the real reason came out after the sermon.

"The main trouble with me," said George, "is that I never had any handicap to challenge me. If I had I probably would be a better man." Maybe he was right.

But the story I want to tell now is a different one. It relates how this church custodian actually tricked the minister into cutting his sermon fifteen minutes.

We had a good pipe organ in the church, but there was no electric power. Gas was used for lighting and, I think, for heat. To properly power the blower, a gas engine was installed. It was in the boiler room by the furnace. Whenever the organist wished to play it was necessary to get in touch with the custodian who would crank the engine and get the blower working. On Sundays the blower was started before the hour of service and continued to run until the time of the sermon. Then it was cut off. This prevented the noise of muffled explosions disturbing the rest of those in the pews.

The gas engine did not always start at the first turn of the wheel. In order to give the proper time to get it started, the plan was for the minister to signal the custodian about five minutes before the end of his sermon. The custodian, then, would crank the engine and the blower would be working in time for the final hymn.

However the enthusiastic young minister occasionally forgot to give the signal. Then there was an embarrassing delay while the blower was getting to work. To avoid this we worked out a time schedule. The service was to be concluded at noon. The plan worked very good. He was so exact that I could leave my watch at home. When the engine began to "put, put," I knew it was time to get to the conclusion.

But one nice spring day, when the grass was bright and green and flowers were lighting the lawns, right in the middle of my sermon I distinctly heard the "put, put." Of course ministers have been known to get so interested in their sermons that they forgot time. I was about half through my discourse when the noise from the engine startled me. I immediately put on the brakes and coasted to a rather sudden stop. We sang the concluding hymn. Then benediction was pronounced. Several of the congregation seemed puzzled at the abrupt conclusion of the sermon, but none was discourteous enough to raise the question. Not until I got home did I discover that we had closed the service about fifteen minutes early.

Then I remembered that I had not seen George Klicker after the service. I had locked the doors of the church. The next day I saw him going into

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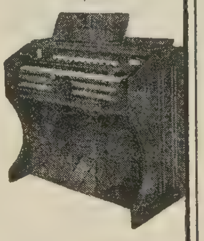

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the building and I went across to greet him.

He evidently had been expecting some cross examination for he started in.

"I am sorry about the service yesterday," he said, "but you see, my wife's brother in Batavia had a birthday and we wanted to get there for dinner. I thought that you wouldn't mind a little rest so I just started the engine a few minutes earlier than usual."

I doubt if George ever knew that he was one of the few men in religious history who was able to stop the preacher before he had completely finished the three points of his sermon.

How to Handle Criticism Effectively

(From page 88)

benefits which you wish to adopt. Exclude without hesitancy that which is useless to your purpose and life mission. Render a judgment as to its profit or loss.

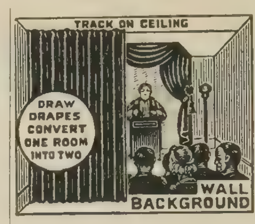
Jesus gives us an example of the decisive ability to maintain a course of action in the face of misunderstanding and opposition. Even the Master, about whom a Roman governor said, "I find no fault in him," was taunted by faultfinding scribes and Pharisees who queried: "Is the servant greater than his Lord?"

The Great Teacher, who kept his proportions in balance, continued undisturbed by what others—even his crucifiers—said of him. Steadfastly determined in his purpose he envisioned his mission as stated in John, Gospel 4:34, declaring: "My meat is to do the will of Him that sent me, and to finish His work."

Fifth, Endure criticism through your resourceful poise and spiritual purpose! Live with equanimity and composure. Engage life fully, fearlessly. Maintain your direction and keep to your purpose. Sustain yourself by a serenity of spirit which recognizes neither praise nor blame.

Be as wise in your life management as the immortal Lincoln who, under one attack from the opposition, said this thing:

"If I tried to read, much less answer, all the criticisms made of me and all the attacks leveled against me, this office would be closed for all other business. I do the best I know how, the very best I can. I mean to keep on doing this, down to the very end. If the end brings me out all wrong, then ten angels swearing I had been right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything."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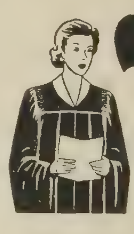

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Editor, *Church Management:*

It isn't very often I write letters to editors of magazines for I realize that it is lost effort.

Your September issue carries the leading editorial: "Should Churches Pay Taxes?", that calls for comment. It is sheer, plain nonsense, and I might go a step further and call it "hogwash" or, as the late Alfred E. Smith said, "baloney."

Especially is this so in the first and second points. Who made thee a judge or divider over the household?

All this coming from *Church Management,* a periodical which is supposed to have the interest of the Church at heart . . . methinks you are slipping.

Here's hoping that other readers, too, will let you have both barrels at once.

Louis S. Luisa,
Clifton, New Jersey

REASONING GOOD, SOUND, LOGICAL

Editor, *Church Management:*

I simply must tell you how much I appreciate your editorial in the September issue on "Should Churches Pay Taxes?" You express my idea very accurately in this article. To me your reasoning is good, sound and logical. In these days when it is of so great importance to keep the church utterly free from state and also to keep the state separate from the church it is imperative that we accept this moral obligation. It seems to me that we of the church will be in much better position to proclaim the Gospel of Jesus if we do not accept this responsibility. There are few churches that would feel the added amount necessary to pay its taxes.

Not only is your excellent article in this issue of *Church Management* a strong recommendation for the magazine but each issue has some practical help for me. Thank you for it.

It is too often we take such things for granted and say little about them, but when something appears that we dislike we are always ready to offer our criticism.

Oscar W. Payne,
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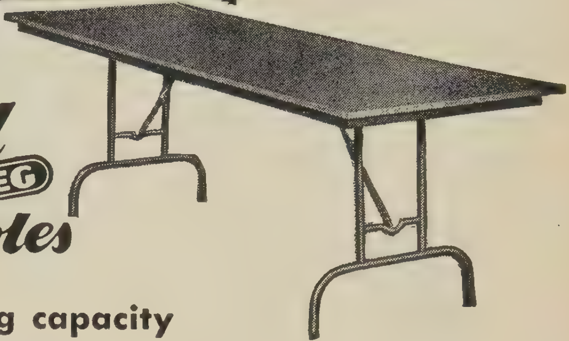

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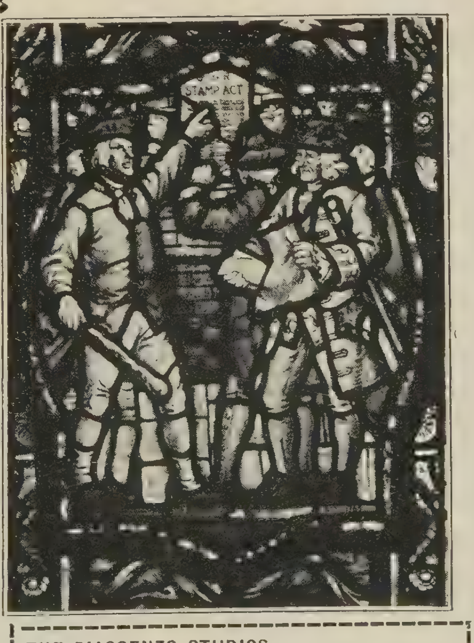

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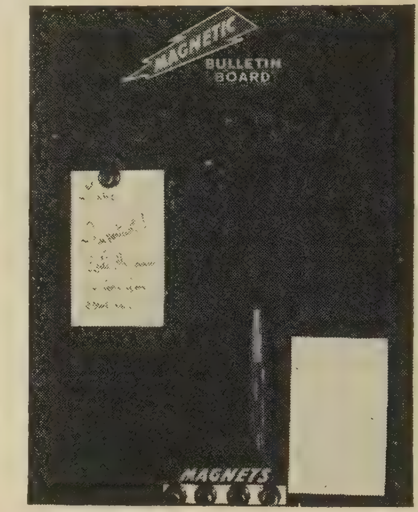

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(From page 82)

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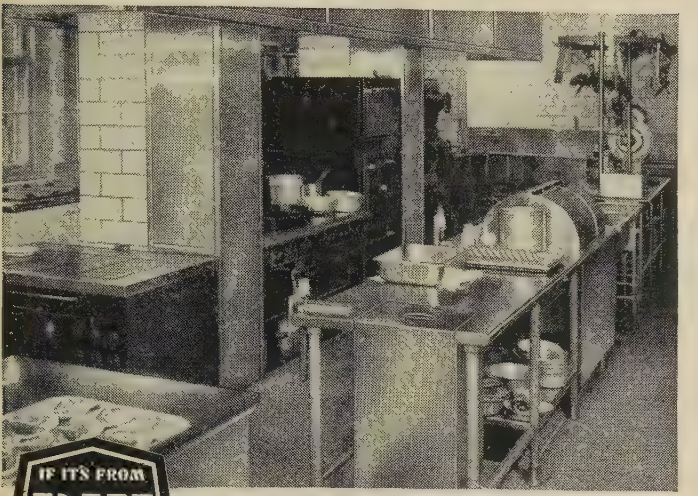

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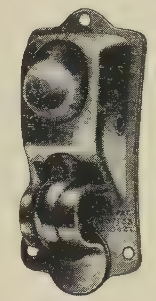

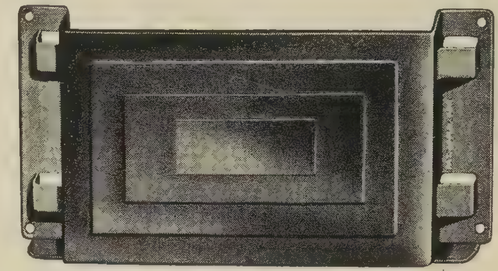

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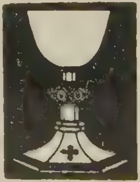

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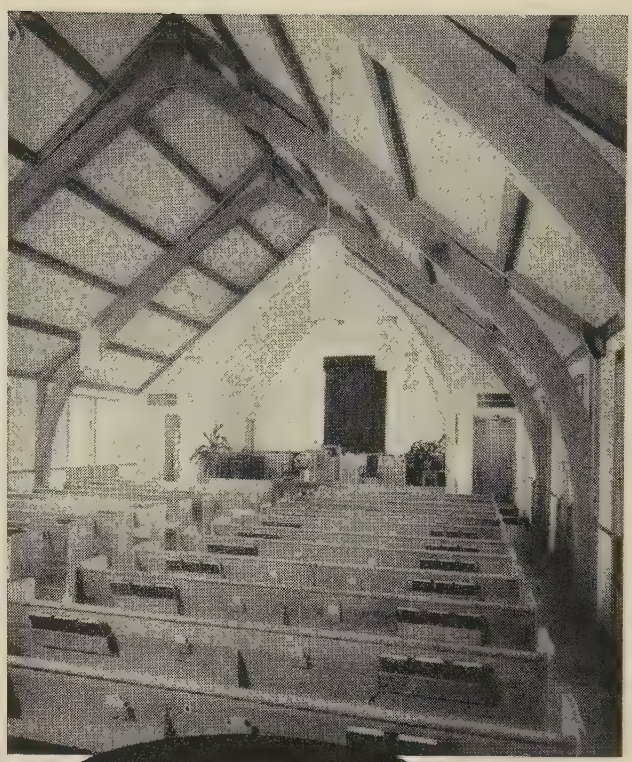

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Editorials

(From page 8)

in Washington which reveal the Christian origins of our nation. They come together as individuals—not delegated by any group. Each pays his own expenses. Some have been worried by the confusions of today and are anxious to confirm their own convictions; others have had no shrinking of faith but are seeking means to awake a nation to an appreciation of its God-given purpose. Each one in the pilgrimage is seeking an opportunity to re-consecrate himself to the American ideals in the concluding service in the Washington Cathedral of our nation's capital Sunday afternoon, September 30.

Church Management was captivated by the idea of this pilgrimage and has given it support from the first. Our particular function has been to select the men for the award of "Churchmen of the Year." The clergy nominee is Dr. Anson Phelps Stokes of Lenox, Massachusetts. This distinguished Episcopal clergyman is now eighty years old. For some time he was secretary of Yale University, later a Canon of Washington Cathedral. He was a leader in the churches of that city and gained the affection of people of all faiths. In his age he has completed a three-volume study of Church and State in America which will live for years beyond his life.* Dr. Stokes now makes his home at Lenox, Massachusetts.

The lay nominee is Dr. William H. Stackel of Rochester, New York. He has for many years been an active member of the Redeemer Lutheran Church of that city. His contribution to his local church, his denomination and the churches of his city and nation has been distinctive. He is a business man, a banker, but above all an ecumenical churchmen. Last year the Rochester Church Federation named him the "Churchman of the Year" for Rochester.

Interestingly enough each of these churchmen has a minister son. Anson Phelps Stokes, Jr., is the rector of Saint Bartholomew's Church of New York City. Robert W. Stackel is the pastor of the First Evangelical Lutheran Church, Pittsburgh, Pennsylvania.

(More about the Pilgrimage will be discussed in our November issue.)

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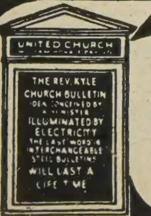
*Church and State in the United States by Anson Phelps Stokes. Three volumes. Harper & Brothers:



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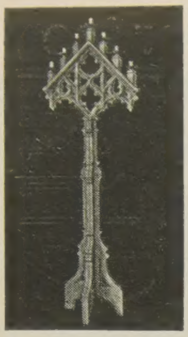
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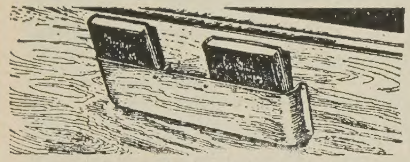
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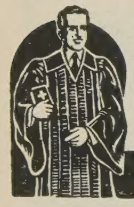
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SINCE LAST OCTOBER

the following 67 churches have used Wells Organizations fund-raising services for their church building fund programs

	Raised	Church and City
†§	$1,300,000	Episcopal Diocese of Virginia
	656,010	First Baptist, Midland, Tex.
	340,000	Broadway Methodist, Indianapolis, Ind.
†§	300,000	First Baptist, New Orleans, La.
	284,480	Decatur Presbyterian, Decatur, Ga.
	278,053	First Methodist, Blytheville, Ark.
§	265,000	First Presbyterian, Johnson City, Tenn.
	253,065	Central Park Baptist, Birmingham, Ala.
	251,203	First Methodist, Lake Charles, La.
†	250,000	Ascension Lutheran, Milwaukee, Wis.
	225,000	Methodist Temple, Port Arthur, Tex.
	201,995	First Methodist, Shreveport, La.
	200,348	Heavenly Rest Episcopal, Abilene, Tex.
†	200,000	Pk. Place Church of God, Anderson, Ind.
†	200,000	First Methodist, Bartlesville, Okla.
	192,988	Trinity Cathedral, Trenton, N. J.
†	175,000	St. John's Presbytery, Tampa, Fla.
	169,866	First Methodist, Montgomery, Ala.
	158,855	Capitol Hill Meth., Oklahoma City, Okla.
	152,550	Wyatt Park Baptist, St. Joseph, Mo.
	152,000	St. John's Methodist, Santa Fe, N. M.
†	150,000	St. John's Episcopal, Albuquerque, N. M.
§	150,000	Trinity Presbyterian, Montgomery, Ala.
§	150,000	St. James' Episcopal, Alexandria, La.
†	150,000	Cant. Mt. Brook Meth., Birmingham, Ala.
†	150,000	Christ Episcopal, St. Joseph, Mo.
†	150,000	Cen. Ave. Methodist, Albuquerque, N. M.
	147,394	Winfield Methodist, Little Rock, Ark.
	146,500	Lakewood Christian, Cleveland, O.
	141,000	St. William's Catholic, Cleveland, O.
§	131,391	Preston Hollow Presbyterian, Dallas, Tex.
	128,500	First Methodist, Lexington, Nebr.
§	127,682	First Baptist, Topeka, Kan.
	$125,691	St. John's Episcopal, Montgomery, Ala.
	125,000	Westminster Presbyterian, Alexandria, Va.
†	125,000	Falls Church Presbyterian, Falls Church, Va.
†§	125,000	Francis St. Methodist, St. Joseph, Mo.
†	125,000	First Presbyterian, Anderson, S. C.
	119,171	First Methodist, Pasadena, Tex.
	118,136	The Presbyterian, Daytona Beach, Fla.
§	115,833	First Methodist, Biloxi, Miss.
	114,332	Univ. Meth., Lake Charles, La.
	104,500	First Congregational, Wakefield, Mass.
	104,300	Warner Memorial Presb., Kensington, Md.
	103,043	First Presbyterian, Waycross, Ga.
	102,000	First Baptist, Lincoln, Nebr.
	100,246	Mangum Mem. Methodist, Shreveport, La.
	100,056	Bethany Christian, Lincoln, Nebr.
†	100,000	Eastwood Baptist, Houston, Tex.
	100,000	Ascension Church, Montgomery, Ala.
†	100,000	First Methodist, Nachitoches, La.
†	100,000	St. Mark's Episcopal, Casper, Wyo.
†*	100,000	St. Luke's Episcopal, Atlanta, Ga.
†	100,000	First Presbyterian, Cumberland, Md.
	100,000	First Methodist, Weslaco, Tex.
	100,000	Central Church of Christ, Clovis, N. M.
	100,000	First Presbyterian, Baytown, Tex.
	94,653	Congregation by the Sea, Miami Beach, Fla.
§	88,365	First Presbyterian, Savannah, Ga.
	81,299	Grace Episcopal, Silver Spring, Md.
	80,000	First Presbyterian, Brunswick, Ga.
†	75,000	Church of the Master, Cleveland, O.
†	75,000	St. John's Episcopal, Mobile, Ala.
†§	75,000	St. Patrick's Episcopal, Washington, D. C.
	75,000	Trinity Methodist, Kimball, Nebr.
†§	75,000	Chelsea Baptist, Kansas City, Mo.
†	75,000	Church of Christ, Webster City, Ia.

†Campaign in progress　§Annual budget raised in addition　*Annual budget only

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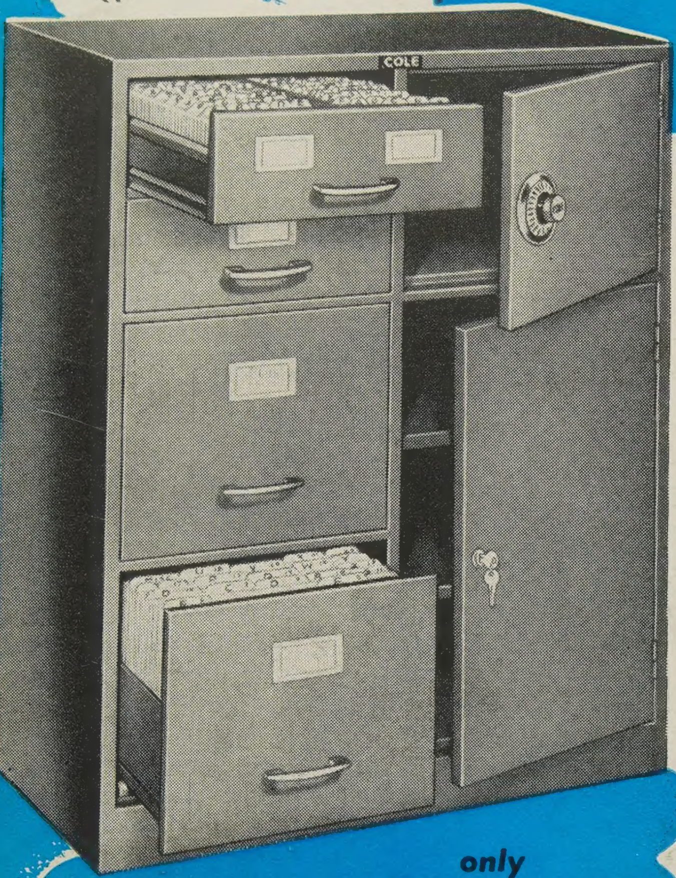

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